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I

MINISTERS AND HUMAN LIFE.¹

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It is a strange experience for a minister to return, after more than fifty years, to the Theological Seminary in which, as a young man, he pursued his studies in preparation for the work of the Christian ministry. One cannot so return without being impressively reminded of the past; without reverently and gratefully remembering those who were then his preceptors; without affectionate recollection of those who were his fellow-students. When I entered the Theological Seminary, at Mercersburg, in the fall of 1862, the faculty consisted of the Rev. Dr. Philip Schaff, the Rev. Dr. Bernard C. Wolff, and Professor William M. Reilly. When I left it in May, 1866, the faculty consisted of the Rev. Dr. Henry Harbaugh, the Rev. Dr. E. E. Higbee, and Professor Jacob B. Kerschner. These are now all of them gone. As one who was once their pupil, I take pleasure in mentioning their names here; I remember to have taken pleasure, as they passed away, one by one, in writing

¹ The first of a series of two lectures delivered by the Rev. J. Spangler Kieffer, D.D., LL.D., of Hagerstown, Md., before the faculty and students of the Theological Seminary of the Reformed Church, at Lancaster, Pa., on the foundation of "The Reverend Charles F. McCauley Memorial Lectureship on Pastoral and Practical Theology."

reminiscences of Dr. Schaff, of Dr. Harbaugh, of Dr. Higbee, of Professor Kerschner. Gone, also, are the most of those who were my fellow-students in those happy days. Of the seven who were graduated from the seminary in my class, only one besides myself is left surviving. The Theological Seminary, however, still remains, and is still carrying forward the great work of preparing young men for the Christian ministry; is carrying it forward, in a different location now, with new and beautiful buildings, with a faculty increased in numbers, with an equipment greatly enlarged and still being enlarged. Changes there have been, but the work itself has not changed. The work which our forefathers were doing, when, a hundred years ago, they were laboring, amid many difficulties, for the establishment of a Theological Seminary; the work which began nearly a hundred years ago, when the Seminary, in a very humble way, was entering upon its career, under Drs. Lewis Mayer and Frederick Augustus Rauch; the work which it was doing fifty years ago, through Drs. Schaff and Wolff—it is the same work which the institution is at present, in new times and under altered conditions, engaged in doing. Remembering his student days, his preceptors and his fellow-students, one cannot but be mournfully affected by the thought of the changes which time and death have wrought; one cannot but be comforted, also, by the thought of sameness in the midst of change, of the everlasting and unchangeable character of the Gospel and the ministry of Jesus Christ, and, above all, of Jesus Christ Himself, “the same yesterday, and to-day and forever.”

It is an honor to be invited to speak to the students of this Theological Seminary on subjects relating to the work to which they are looking forward and for which they are here being prepared. I am here, like others who have preceded me, because of the establishment, by the late Mrs. Harriet G. McCauley Schnebley, in reverent and affectionate memory of her father, himself a shining example of what a minister of the Gospel ought to be, of the “Rev. Charles F. McCauley Memorial Lectureship of Pastoral and Practical Theological The-

ology." It was a beautiful way in which a daughter chose to honor the memory of a father most worthy to be thus commemorated; and it is an honor to be thus associated at once with father and daughter, both of whom I knew and highly esteemed.

I understand that these lectures were intended to deal with matters practical, rather than theoretical; to discuss questions pertaining to the minister's relation to human life, and to his conduct in association with the people with whom his vocation will bring him into constant contact. They are supposed to have reference to the minister as a student of human nature, rather than of books. Very important, without doubt, it is that the minister should be a diligent student of books; but equally important it is that he should be a student of human nature and human life. And for such study of human nature and human life, for the learning of the lessons which they are capable of teaching, and for the acquisition of the knowledge how to deal practically with them, the ministry of the Gospel may be regarded as affording especial and peculiar advantages.

We have heard it said, indeed, that, from the very nature of their vocation, ministers can be expected to know only comparatively little of human nature and human life. The man of business, the merchant, the lawyer,—these, it was taken for granted, see men as they actually are; the minister, on the other hand, in his intercourse with the world, deals largely with appearances and unrealities, and knows human nature, at best, only superficially and imperfectly. From him men conceal themselves; wearing masks; appearing to be what they are not; refusing to reveal themselves as they actually are. His intercourse with them is under constraint; they hold themselves aloof from him; he sees only one side, and that the most favorable side, of their characters; and so he never comes to know what human nature really and truly is. It is only when it comes to the plain, every-day, hard, downright facts of life; in other words, it is only by means of business transactions with them, that one comes to know what sort of beings men actually

are. This is an opinion which is not infrequently expressed or implied. It is an opinion from which one is well justified in dissenting.

It may well be admitted that there are aspects of human nature of which the minister, by reason of his vocation, sees comparatively little. He is not, like the merchant, habitually engaged in business transactions with his fellow-men; he has little opportunity, like the lawyer, of seeing them as they appear, whether as plaintiffs or defendants, in processes of litigation. But it will probably be admitted, also, that the bargaining and litigating aspects of human nature are not the only ones under which it is capable of appearing. It may well be contended that to know these, and these alone, is to know only a small part, and that the worst, of human character and human life. These are very extensive and of great variety. To every character there is a worst and a best side, with all the varying degrees of badness or goodness that lie between these two. To know either of these extremes exclusively is to know men imperfectly and untruly. Especially may he be said to know men imperfectly and untruly, who knows only their selfishness, their meanness, their baseness. To claim to know human nature on the basis of such knowledge as this, is as if one should claim to know a road on the strength of being acquainted with every mud-puddle occurring in its course, without being able to give any account of the beautiful scenery through which it passes. It is as if one should claim to know a human countenance on the strength of being able to give a minute report of every scar or other blemish by which it is disfigured, but should have nothing to tell us of the soul looking through the eyes, or of the light by which even the homeliest face is sometimes irradiated. Unlovely aspects of human nature there certainly are; these are always sufficiently observable; no one, living and laboring among men, can be wholly ignorant of them; even from the minister they cannot be entirely concealed; he, too, is likely to obtain his full share of acquaintance with them. But this is not all there is to human nature. Bad as it is, it is not wholly

or essentially evil. Even in things evil there is "a soul of goodness." "The light of every soul burns upward." There is a light "which lighteth every man that cometh into the world." Nor can any one be said to have a proper knowledge of human nature who is ignorant of that region of it in which this light is shining, as a light in a dark place. He who "knew what was in man," the bad as well as the good, did not despise his nature. He regarded it in the light of what it was capable of becoming through Him; He saw it idealized, transfigured, glorified. And it is not the weakness, but the strength, of His ambassadors, that their vocation leads them to look at human nature and human life somewhat after the same idealizing manner.

If the minister has little opportunity of seeing what men are like in driving-bargains or contesting law-suits, it is characteristic of his calling that it causes him to see much of them under conditions which serve to reveal, even more truly and fully, the things that are deepest within them. After all, it cannot be said that it is in the process of business transactions that their deepest and most characteristic traits are manifested; rather, it is then that they are more or less masked and disguised. Tell me not how the man appeared in those exceptional moments when he was looking after and guarding his pecuniary interests; no doubt his character then appeared sufficiently hard and selfish. Tell me, rather, of the habitual order and course of his life; of his characteristic ways in his home or at his work. Especially tell me of his behavior in times of storm and stress; how he conducted himself in adversity; how he appeared in the time of sorrow and trouble. The minister, by reason of his calling, probably sees human life more clearly, more truly, more fully, than those who have never had other than business relations and transactions with them. He lives with his people; he is the witness of their daily lives; he is acquainted with their characteristic ways and actions. He has observed them, not only when pursuing the even tenor of their way, but in those exceptional moments, whether of joy or sorrow, which come to

every heart and to every home. He has seen them and been with them when the wolf was at the door, when sickness, sorrow, death, were in the house. There are great revealing moments in the history of every individual and every family. There are times when "all that is merely conventional is swept away, and the deep heart of man speaks out, and the deepest things that are in the heart come forth to the light." They are, mostly, times of suffering and sorrow. Some unforeseen disaster has occurred; some heart-breaking disappointment has been experienced; some great and terrible bereavement has shattered the heart's hopes and torn "down to the primitive rock." These are the moments and the experiences that try the souls of men and make manifest what is in their hearts. And it is largely at moments and in experiences such as these that the minister's life comes into contact with the lives of his fellow-men. Nay, it is in all their experiences that his life touches theirs. He is with them in joy and sorrow, in prosperity and adversity. There is a wedding in the house, and the minister has his part in the festive occasion; there is a funeral, and the minister is there.

Probably there is no other calling which is related to human life more generally and comprehensively, or under conditions more apt to reveal what that life, as a whole, is like. Hardly any other vocation stands more entirely in the midst of the warm current of human life. It is not to a single section of this life, but to the whole of it that the minister stands related. It is his distinction and glory that he belongs to, and is the servant of, not any particular class or set, but "all classes and conditions of men." He associates freely with rich and poor, high and low, learned and unlearned. If he is a faithful pastor, he will see life under multitudinous aspects. He will be the friend of all alike, and he will be a bond of union between widely separated classes of people. Especially in the homes of the poor, in scenes of sorrow and suffering, and in the precious intercourse with little children, he will have an opportunity of gaining such a knowledge of human nature and char-

acter as the conditions of many another vocation render almost impossible.

No; the minister is by his calling excluded from many things; but certainly the knowledge of human life is not among them.

How to be in the midst of this life without being, as one may, alien to it and ignorant of it; how to come into contact with it without being (as is quite possible) injuriously affected by it; especially how (which is the minister's problem) to be related to it in such a manner as to be serviceable and useful to it, is a question worthy of consideration. What the minister's most general and fundamental need, as regards the accomplishment of his object, consists in, we may perhaps best learn from the example of Him who, in this as well as all other respects, is our great Exemplar. There once was One who went forth on a mission which was and is the type of the ministry of every minister of the Gospel, and of which every such ministry is but a consequence, a reflection, in some sense a continuation. And it is instructive to observe how He prepared Himself for the mission on which He was setting out. It is said of our Lord Jesus Christ that "though He was rich, yet for our sakes He became poor, that we through His poverty might become rich." More particularly, showing in what sense and by what means He "became poor," it is said of Him that He, "existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men." Very significant is a certain phrase which is here used, the phrase *ἑαυτὸν ἐκένωσεν*. The old version, with the language of which the most of us are perhaps still more familiar than with the language of the new, renders it "made Himself of no reputation"; the Revised Version, more literally, and correctly, translates it "emptied Himself." The initial act in the process by which our Lord Jesus Christ qualified Himself for the work which He had to do among men, was an act of self-emptying. He laid aside, He divested Himself of, certain possessions,

qualities, attributes, which belonged to Him from eternity as the co-equal and co-eternal Son of God. It was thus that He "became poor"; thus that He "made Himself of no reputation." It was thus that He Himself set the example of that emptying or denial of self which He in His doctrine places at the beginning and makes to be the foundation of all the discipleship and following of Him. How often He said: "If any man will come after Me, let him deny himself." How often He said, in one form or another: "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted."

The doctrine of the *kenosis*, in reference to the person and the incarnation of Christ, is an abstract and abstruse, a highly metaphysical and mysterious doctrine, difficult of comprehension. The act of *kenosis*, however, is a concrete and practical, an entirely plain and intelligible, thing. It is an act capable of being performed, and needing to be performed, by every Christian person; to be performed once at the beginning, and continuously throughout the process, of the following of Christ. To no one is this experience more necessary than to the minister of the Gospel. He, in a special sense, needs to "become poor," to "make himself of no reputation," to "empty himself." To have done so, or to be doing so, will be his strength and safety in the midst of the difficult and perilous work in which he is engaged. There are certain things which he will do, in particular there are certain things which he will refrain from doing, because he has performed, because he is performing, in his poor, dim, blurred, far-off way, in imitation of his Master, an act of *kenosis*.

The Minister of the Gospel who has passed, or is passing, through this process, will have little to say about himself and his own affairs. Not that he will never, under any circumstances, speak of himself personally; occasions may arise when it will be justifiable, and even necessary, to do so. Such an occasion arose in the life of St. Paul; when, being compelled to do so in self defence, he spoke, with passionate brevity, of

himself and his own affairs, actions and experiences. We may well be thankful for that occasion; for to it we owe that swift, vivid, immortal account, given in the Second Epistle to the Corinthians, of the labors, privations and sufferings of the great apostle of Jesus Christ. Such occasions, however, are rare; in the life of the average minister they may never arise at all. Ordinarily, the minister of the Gospel will have little to say whether in the pulpit or out of the pulpit, about himself. It is probably little that his people will know about him from what he himself has told them. It is well that it should be so. It is a mortifying reflection that the least interesting subject on which we can discourse to others is that of ourselves and our own affairs. As a rule, perhaps, the less that is said about ourselves the better. Let the minister learn to practise reticence about himself; let him learn to be a good listener. For of necessity he will hear much of the affairs, and especially of the trials and troubles, of his people; let him listen to the recital of these patiently, interestedly, sympathetically, that he may be a helper and comforter to those by whom they are communicated to him. But, as regards his own trials, annoyances, anxieties, perplexities, whatsoever these may be, it is best that these should be kept to himself. Least of all, let him make reference in the pulpit (as we know sometimes to have been done) to the state of his health, to his physical ailments and complaints. What boots it that these should be so much as mentioned? What has the mention of them to do with the preaching of the Gospel? The minister will magnify his office as an ambassador of Christ; he will not magnify himself. When he is asked, "What sayest of thyself," he will probably reply as was once replied to that question, "I am a Voice."

As the minister will be "slow to speak" of himself to others, so he will be little concerned to know what is thought and said of him by others. At least, he will make no effort to discover what is so thought and said; it is probable that, without any effort on his part, he will learn as much as it may be neces-

sary for him to know. Let us be thankful that we do not know what things are said of us. Let us not go about seeking to find out what others think of us; we shall be sure to find out something which we would prefer not to know. I once knew a minister (he was a good man, and a friend who was dear to me) who told me that it was his practice, at the annual meeting of his Joint Consistory, to inquire of the deacons, who had been going about collecting the minister's salary, and who were supposed to know the sentiments of the people, whether his ministrations were satisfactory. I warned him against the practice. I said: "Do not do it. Do not make any suggestion of, do not extend any invitation to the expression of, dissatisfaction with your services as a minister. Do your duty faithfully as a preacher and a pastor, and take it for granted that your services are satisfactory, until the people themselves come forward and speak to the contrary; let them do it, if it is to be done, on their responsibility and not as the result of any suggestion on your part." I feared the evil influence of suggestion; that it would presently come to be felt that, if there was no dissatisfaction, there evidently ought to be, since the minister seemed to anticipate and expect it. What I feared came to pass. Before long a deacon announced, in reply to the usual question, that there was dissatisfaction. And this was the entering wedge of the division which eventually worked the dissolution of the relation between the minister and his charge; a dissolution which came at a time when he was not prepared for it and did not desire it. It seemed to be, in a measure at least, the natural result of his inconsiderate attempt to find out what was thought and said of him by his people.

Especially will the minister have little to say, and nothing at all to say in the way of explanation or apology, as regards his sermons. It would be a good rule for the minister to follow, never, under any circumstances, directly or indirectly, publicly or privately, in the pulpit or out of the pulpit, to make any apology for any sermon preached by him, however

poor that sermon may have been. Let him preach the Gospel to the best of his ability; let him make diligent preparation for so doing; let him magnify his office as a preacher; let him not permit his activities as a pastor, important as these are, to interfere with his duty as a preacher; let him consider that there are shortcomings in regard to other matters which a people will more readily forgive than they will forgive habitual shortcomings in regard to the matter of preaching. With all this, it is probable that he will preach many a sermon that might be called "poor." Indeed, it is safe to say that he will never preach a sermon that does not in some measure fall short of what he desired and intended it to be. For the poverty of his poor sermons a sufficient explanation might perhaps sometimes be given. The minister will occasionally have to preach under difficult circumstances; will sometimes preach when his time for preparation has been almost entirely taken away from him; will sometimes preach when he can hardly stand on his feet to do so; will perhaps sometimes preach when his heart is almost breaking. But why should others know it; why speak of it; why make any explanation or apology, why treat his sermon as if it were a theatrical or literary performance, creditable or not creditable to himself personally? The preacher is not a performer; he is a herald, an ambassador of the great King of righteousness and truth and love; his sermon is not a performance; it is a message. Let him deliver it as well as he is able; but let him not treat it as a performance by making any apology for it or giving any explanation in regard to it. In his preaching the preacher is far beyond the region in which explanations and apologies are proper. Our Saviour said, "My kingdom is not of this world." In some sense, all the things pertaining to this kingdom are, in like manner, "not of this world." Here we are in a strange world; we are in the native land of paradoxes and enigmas. Here the worst may be the best, and the best the worst. The sermon which is poor, when judged from a literary and theatrical point of view, and which, because of its halting charac-

ter, brings mortification to the preacher of it, and is not likely to be praised by any of the hearers of it, may be the very sermon which God, whose way it is to choose "the foolish things of the world to confound the wise," and "the weak things of the world to confound the things which are mighty," has chosen to make manifest the power of His Word and the might of the Gospel of Jesus Christ. The sermon whose rhetoric is the poorest may be the very sermon to awaken the conscience of some hearer, or to reach and touch the heart of some poor sinner.

Considering these things, let the minister be encouraged and comforted; let him thank God and take courage. Let him deliver his message. If it was well done, it was well done; if it was otherwise, it was otherwise. But let him never, under any circumstances, make any apology for it.

Again; as the minister will not be addicted to the practice of speaking of himself personally; as he will not be concerned to know what is spoken of him by others; and as he will refrain from treating his sermons as if the question whether they were creditable to himself personally or otherwise were a matter of any consequence; so, if he has passed, or is passing, through the process of kenosis of which we have spoken, he will not be anxious to get any thing for himself. He will remember that he is a minister; a minister of Him who said of Himself, "The Son of Man came, not to be ministered unto, but to minister." He will bear in mind that he is among the people to whom he has been sent, not in order to get, but in order to give. In a certain sense, it may be said, roughly speaking, that there are two classes of persons, the getters and the givers; and the minister of the Gospel belongs among the givers. He will be far more concerned, it belongs to the idea of his vocation that he should be far more concerned, to give than to get. There are certain words of our Lord's which may be regarded as possessing a special applicability to him. He said, "Do good, and lend, hoping for nothing again." "Hoping for nothing again," these words might well be adopted by the min-

ister of the Gospel as his motto. Not that there is anything wrong in receiving; not that there shall be no recompense; recompense is wise, necessary, just. But the minister is a servant and co-laborer of Him who said, "It is more blessed to give than to receive"; and there is a strange joy, and no one has a better opportunity than the minister of experiencing this joy, in giving without receiving. There is a strange and altogether peculiar joy in rendering services without recompense or recognition. That is a high hour in which one performs an act requiring perhaps, for the performance of it, ability, intelligence skill, or other qualities of a high order, and finds that no one recognized what it was that was done or the qualities that went to the doing of it. Happy are those servants whose services are rendered "all for love, and nothing for reward." All true service is blessed; but the blessedness lies not in the recompense of it; it may consist, rather, in the absence of such recompense. Of deep meaning, when we consider them, are our Saviour's words: "And thou shalt be blessed, for they cannot recompense thee." There was a time when Peter said to his Master, "Behold, we have forsaken all and followed Thee; what shall we have therefore?" There came a time when Peter would not have asked any such question. It is said that Thomas Aquinas once had a vision, in which the Lord appeared unto him and said, "Thou hast written well concerning Me, Thomas; what wilt thou have therefore?" And Thomas meekly answered, "Only Thyself, dear Lord."

Doubtless, though it is more blessed to give than to receive, no one can be simply and exclusively a giver; we must all of us be receivers as well as givers. God alone is perfectly blessed, for He alone gives, and needs not to receive. There is a recompense that is just and necessary. "The laborer is worthy of his hire." The minister needs to receive, and it cannot be well with him unless he does receive, an adequate temporal support. He requires, during his years of service, some sufficient provision, in the form of salary, for his actual

needs; he needs, also, some guarantee that, in the time of old age, or when otherwise disqualified for service, he will not be left unprovided for and destitute. There is perhaps, at the present time, in the Church, no movement more necessary than that in which some of the leading denominations of the land are earnestly engaged for the creation of a fund sufficiently large to guarantee to aged or disabled ministers, not as a matter of charity but as a matter of justice, such provision for their temporal support as will protect them against actual want. No undertaking could be more opportune or more salutary than this, in our own Church. The Church is naturally and wisely concerned to make more adequate provision for her institutions of learning. She has, however, other institutions besides these. The ministry is such an institution; and the needs of it, in the time of old age or in periods of disablement, ought not to be disregarded; provision ought to be made for them in a more suitable and sufficient manner than has been usual hitherto.

What we are saying now, however, is, that the minister, while necessarily receiving temporal things, will nevertheless be, according to the idea of his office, a giver, and not a receiver. That is, he will not be making it his object to get for himself anything of a temporal or material character. Though worthy of his hire, and duly receiving his hire, he will not be a hireling. He will not take advantage of any circumstances in his relation to his people which might make it possible for him to do so, to get anything for himself. He will seek his people, not his people's possessions. He will be mindful of St. Paul's pathetic words: "I seek not yours but you; for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." He will not ask for anything. He will thankfully receive whatever may be given him; but he will never, directly or indirectly, by word, or look, or hint, or any indication whatsoever, suggest the giving of such gifts.

In former times it was the practice, particularly where a minister's charge consisted of country congregations, and it is still the practice in many places, for the people to give their pastor, at times, gifts of such provisions as are necessary for the support of a family. It was a beautiful custom. It was thus that the people expressed their affection for their pastor; it was thus that they sought to eke out his frequently insufficient salary. After the war, I heard an aged minister, whose field of labor was in Virginia, say: "The people have no money; they do not give us money; but they give us provisions; and so we are able to get along." There was something interesting and beautiful in it. Minister and people were poor together; he ministered to them in spiritual things; they saw to it that he did not suffer for lack of material things. There is something beautiful in this practice as it exists at the present time. It is one thing, however, that such gifts should be given; it is another thing that they should be in any sense asked for. If there is something beautiful in the giving, there is something very unlovely in the asking. It is possible for a minister to take advantage of this existing practice, to cultivate it for his own profit, to make it the means of his obtaining for himself certain things which otherwise he would not possess. A minister may, by intimation, suggestion, hint, sometimes by direct asking, obtain for himself certain things which, voluntarily given, would possess a certain significance and value, but which obtained in this manner, lose all their interest and beauty.

It is a matter which one does not like to speak of, and which we would not mention except for the fact that there have been painful and distressing instances of this kind. There have been ministers who seemed to be almost more getters from their people than givers to them. Their charges were almost as much fields for foraging as fields of labor. They, so to speak, levied contributions upon their congregations. They went among their people, and, partaking of and praising the excellent provisions set before them on their parishioners'

tables, were not deterred by any sense of shame from asking or hinting for gifts of some of these valuable things for themselves. Their return from their pastoral visitations sometimes bore a not altogether distant resemblance to the return to camp of Sherman's foragers on the famous march to the sea. Such instances, we believe, have been comparatively few. But they have been sufficiently numerous and of a sufficiently startling character to justify a warning to young men about to enter the ministry against a practice so scandalous and so degrading. As regards the giving and receiving of gifts, let the minister receive, not only without reluctance, but with sincerest and most cordial thankfulness, whatever gift may be given him, however humble the gift may be. Let him be instant and fervent in the expression of his appreciation. Let him set a high value upon these things, not because of what they are in themselves, but because of the affection of which they are the expression and the evidence. But let him scorn to be a forager upon his people. Let him never, under any circumstances, in any way, shape or form, suggest to them the giving of gifts to himself. Let him live on bread and water rather than thus degrade himself and his vocation.

There is one particular respect in which there is a possibility and a danger of a minister's deviating from the path of ministerial propriety by seeking to obtain things for himself. There is, ordinarily, only one way in which, as far as money is concerned, it is possible for the minister to make any material addition to his income; it is by increasing the number of his weddings and wedding-fees. Let us not be too hard on the minister, who, embarrassed by the smallness of his salary, seeks relief in the only way that is open to him, and desires to increase the amount of his pecuniary income by increasing the amount of his perquisites from weddings. It is a not unnatural desire. It is hardly possible, however, to condemn too strongly certain practices to which this desire has led. There has sometimes been, as it were, a traffic in weddings. The solemn and religious transaction of marriage has been, as it were, com-

mercialized. Various devices have been adopted to bring wedding-parties to the minister's door. Sometimes the minister has personally solicited them, reminding young people, as he has gone among them, that he is a suitable person to marry them when they are to be married. Sometimes arrangements have been made with cabmen, and fees paid to them, to bring wedding-parties, arriving by railway train, to the house of some particular minister. We have been told that sometimes persons have been employed to frequent incoming trains, for the purpose of singling out (as may so easily be done) couples coming to be married, and, before their arrival, to arrange for the marriage to be performed by some particular minister. Such cases, we believe, are rare; and, where these practices exist, they are, as a rule, vehemently protested against by the general body of ministers in the community. Nevertheless they do exist; by means of them extraordinary results may be and have been accomplished; and at times, in certain communities, they have constituted a notorious scandal. The true minister will abhor all such practices. He will solicit no marriages; he will pay no fees to have wedding-parties brought to his house; he will employ no messengers to frequent the trains on which such parties may be coming to the place where he lives. He will be content with such perquisites as fall to his lot naturally and spontaneously. Since marriage is right and necessary, and people will go on "marrying and giving in marriage," as they have done since the world began, he will, in a dignified manner, perform the ceremony of marriage for such proper candidates for matrimony as may present themselves before him; will sometimes do it willingly and joyfully, knowing that all is well, and sometimes reluctantly, being doubtful as to the probable consequences; and will sometimes, no doubt, for good reasons, refuse to perform the act. It is well, it is salutary, that a minister, so far from soliciting marriages and making a traffic in them, should sometimes refuse to receive them. "You might as well have married those persons," said some one to me after I had turned a couple away; "they will

find some one to marry them anyway." "I cannot help that," I replied; "I cannot prevent their getting married, but I can prevent their getting married by me; that is as far as my power extends." It is a good sign of the times that a certain class of candidates for matrimony are finding it more and more difficult to secure the services of any minister to perform the marriage ceremony for them.

It is possible that a minister may not be afflicted by any desire to get for himself any of the things we have been mentioning, may not be troubled by any passionate desire for recognition or recompense, whether in immaterial or material form, while yet there may be one other thing which he may strongly desire to get and to have for himself. He may, that is to say, be influenced and dominated by the passion for getting and having his own way. A strong will is one of the most valuable of possessions; it is well that a man should will, not feebly, but powerfully. It matters much whether a man wills languidly or energetically. The "*quicquid vult valde vult*" is a good test of force of character. This is what was said of Julius Caesar: "It will matter much what this man wishes; *nam quicquid vult valde vult*,"—for whatever he wishes he wishes strongly. It is a good sign when one wishes strongly whatever he does wish. We sometimes hear it said that a man is "sot" in his views, opinions, wishes, preferences, ways. What a good, strong, expressive word is that word "sot"; one cannot but regret that it is not a word in good and regular standing in the English language.

To be "sot," however, to be firm, fixed, inflexible in one's wishes and ways, is a good thing only on one condition; on the condition, namely, that these are right. If, as may easily happen (for no man, not even the minister, is infallible), they are not right, then fixedness in them, the obstinate maintenance of them, the determination to cause them to prevail over the wishes and ways of others, may do much harm. There was wisdom in the prayer of the Scotch elder that he and his brethren might be "always right,"—"Grant, O Lord, that we

may be aye richt; for Thou kennest we are awfully sot." "Be sure you are right, then go ahead," was Davy Crockett's sound advice. It is advice which the minister needs to heed. Before insisting upon his way, before driving ahead in it, let him be sure that that way is right. Where there is a difference and conflict of opinions, views, preferences, ways, let not the minister be too insistent upon having his own. Doubtless, when a vital principle is at stake, he must stand up and contend for it, whatever the consequences may be. The occasions, however, on which such a principle is involved, occasions on which it will be necessary for the minister to take his stand with Luther and say, "*Hier steh' ich, ich kann nicht anders*," are comparatively rare. Mostly, the differences arising between a pastor and his consistory or congregation will be of a different character; they will not involve any essential principle; they will, for the most part, be cases in which it is perfectly possible and proper to act "*anders*"; differences which may and ought to be settled by one side yielding to the other. Even where some important principle is at stake, and the minister is obliged to insist upon and contend for his own way, he will, if he is wise, do so, not in a controversial and belligerent manner, but with much of the spirit and power of persuasion in his contention. And, where no such principle is involved, he will not hesitate, under certain circumstances, to give up his own way and accept that of those who differ with him. Why should not such giving up of his own preferences be a legitimate part of his having "*emptied himself*" after the example of his Master. Why should not the others, why should not the differing portion of the consistory or congregation occasionally have their way, also? The wise minister will consider the fact that he is a part of the general body of which he is the leader; and he will be concerned to know what the views and desires of that body are; and, where they conflict with his own, he will sometimes, without any sacrifice of principle, give up his own and accept theirs. The true leader of a body is often as much of a follower as a leader; it is because it belongs to the idea of his leadership that

he is one with his people, and that in moving forward, it is necessary for both leader and followers to move together as one body. Not absolute rigidity and inflexibility, but a certain flexibility, combined with firmness and the undeviating pursuit of the one object, a certain power of making minor concessions in order to carry one's main point,—these are among the chief characteristic of true leadership. Perhaps this has never been exemplified more perfectly than in the case of President Lincoln, who, with his perfect identification with the people to whom he belonged, with his hand ever upon the pulse of the nation, with his opportunism, in the good sense of the word, with his unwillingness to go forward unless he knew that the sentiment of the nation was back of him, may be said to have been, in some respects, as much a follower as a leader of his people. It was with reference to this combination in his character of inflexibility and flexibility, that Mrs. Harriet Beecher Stowe said of him, using a striking simile, that he reminded her of "a great ocean cable, fixed at both ends, but swinging with every tide." In his small sphere, the minister will be the leader of his congregation on the same principle. He, too, will be an opportunist in the good sense of the word. There will be times when he will not act because the time for action has not come. There will be situations in which he will yield, make concessions, give up his own way for that of others. And, in doing so, he will sometimes have this remarkable experience: he will find that his people, perhaps impressed and affected by the sight of their pastor voluntarily giving up his own wishes and preferences for theirs, will eventually come round and do of their accord the thing which he originally wanted them to do. It will turn out that his yielding was a stooping to conquer; that he gave, and it was given to him in return; that he renounced, and thereby obtained what he renounced. It is a striking testimony to the "irresistible might of meekness," to the impotence of force and the omnipotence of loving-kindness.

I have mentioned this matter because I am persuaded that a

large proportion of congregational difficulties and troubles are caused by the minister's unwise and unnecessary determination to have his own way. Such a minister is sure to come into contact with some elder, or deacon, or other leader in the congregation, who likewise has a strong will, and who is equally determined to have his own way. Then will come conflict of wills and ways, neither side being willing to make any concession, each side contending, as if for an everlasting principle, for what is after all only a matter of personal preference. Thus arise parties and factions; destroying the peace of what was once perhaps a peaceful congregation; and sowing the seeds of dissension and strife, which will be bearing their evil fruit long after the minister shall have gone his way. All these deplorable results may be said, in many cases, to be due to the fact that the minister was unwisely determined to have his own will and his own way.

Such are a few of the things which the minister, in his intercourse with people, will refrain from doing; and which he will refrain from doing because he is a follower and servant of Him who, when He went forth on that ministry which is the great type of his own, first "emptied Himself" and took upon Himself "the form of a servant."

HAGERSTOWN, MD.

II.

ARTHUR CHRISTOPHER BENSON, THE APOSTLE OF THE MEDITATION LIFE.

HENRY HARBAUGH APPLE.

In the opening paragraph of the book *From a College Window*, the author writes as follows: "I have lately come to perceive that the one thing which gives value to any piece of Art, whether it be book, or picture, or music, is that subtle and evasive thing which is called personality. No amount of labor, or zest, even of accomplishment, can make up for the absence of this quality. It must be almost wholly an instinctive thing, I believe. Of course, the mere presence of personality in a work of Art is not sufficient, because the personality revealed may be lacking in charm; and charm, again, is an instinctive thing. No artist can set out to capture charm; he will toil all the night and take nothing; but what every artist can and must aim at is to have a perfectly sincere point of view. He must take his chance as to whether his point of view is an attractive one; but sincerity is an indispensable thing. It is useless to take opinions on trust, to retail them, to adopt them; they must be formed, created, truly felt. The work of a sincere artist is almost certain to have some value; the work of an insincere artist is of its very nature worthless."

If the writer of these words had attempted to enumerate further the characteristics of a successful essayist, as he is familiarly known, he would undoubtedly have added those of experience and adaptation. For certainly personality, if it is to be effective, cannot speak from an isolated or narrow standpoint, but must be intimately associated with life and draw its strength from real, genuine experience; and, also, possess the power to adapt itself to the particular idea or truth which it is designed to present.

These qualities are characteristic of the writings of Arthur Christopher Benson. Even the casual reader is made to feel that he is in touch with a rich personality. It is his own genuine individuality revealing a strong mind and a sympathetic heart. It is the charm of a singularly interesting and attractive personality. In the judgment of one critic this quality is too pronounced, for he says: "It is delightful to meet Benson in his works, provided the interview is not too prolonged"; but he immediately acknowledges what others contend for, when he adds, that he returns to read and reread *The Upton Letters* for its delicious flavor. The reader is also amazed at the wide extent and fullness of his experience. He touches in one way or another every great sphere of life and has experimental knowledge of all phases of it. Life, Literature, Art, Science and Religion all come within the scope of his inquiry. Thus he writes what is not the experience of the individual narrator only but of the world as well and strikes a responsive chord in many a heart. He says, "I am going to take the world into my confidence, and say, if I can, what I think and feel about the little bit of experience which I call my life, which seems to me such a strange and often so bewildering a thing." In like manner his power of adaptation is evident in the task of disentangling the things he has perceived and felt for himself from the prejudices and preferences that have been inherited, or have stuck like burrs upon the soul by education and circumstance; and his ability, as well, to say to the individual, and for him, what has often been felt and vaguely perceived but which he has been unable to clearly express for himself. At times he selects a single theme and carries it in its various ramifications through the entire book, as the theme "fear" in the book *Where No Fear Was*: Again he presents a multitude of ideas and suggestions and pertinent observations within the cover of one volume as his wise fancy may direct, may be, offering his ripest wisdom in what is incidental to his main theme. But through all his volumes there is an

intimate picture of the inner life and reflections of a rich personality, of a man whose bent is sufficiently individual to make him interesting and whose sympathies are broad enough and whose affiliations of life are extensive enough to make him a charming companion.

We need but a few facts from the life of Mr. Benson to give us a suitable background for an appreciation of his writings. He was born in 1862, the eldest of three prominent sons of Edward White Benson, Archbishop of Canterbury, who rose to that position in successive stages as Fellow at Trinity, Master at Rugby, Headmaster at Wellington College; the author of numerous writings, sermons and addresses and recognized as a great statesman. Arthur was brought up on ordinary English lines. For seven years he was an Eton boy and gained a scholarship at the University, finishing his course at King's College, Cambridge. He returned to Eton as a Master and remained in that capacity for nearly twenty years, from 1885 to 1903, relinquishing it to accept the position of Fellow in Magdalene College, Cambridge. His father's frequent changing of residence brought him into contact with public affairs and public men and enabled him to see a good deal of general society in several parts of England, and his own positions gave him rather intimate association with leaders in thought, while affording opportunity for varied and extended jaunts in time of vacation. His writings furnish the basis for a fair estimate of himself. He was a moderate scholar, and a competent athlete but always had a strong literary bent. In younger days he took little interest in history or politics and tended rather to live an inner life in the region of friendship and the artistic emotions. "If I had been possessed of private means," he writes, "I should, no doubt, have become a full fledged dilettante." He lived a busy and fairly successful life as Master at a big school, where he gained a great interest in the science of education and acquired profound misgivings as to the nature of the process known by the name of secondary education as conducted on diffuse, detailed

and unbusiness-like lines. He endeavored as far as consistent with loyalty to an established system, to correct the faulty bias. Here he gained practical experience and formed many true and pleasant friendships with colleagues, parents and boys. Favorable comment on the reputation he had already made is indicated in a statement by Oliver Lodge published in December, 1902: "A friend of mine, a classical scholar and brilliantly educated man, once said to me, 'I have just returned from placing my boy in the one place in all England where I could most wish him to be.' I asked him if he meant Mr. Benson's house at Eton; and the guess was correct. Mr. Benson must be esteemed a schoolmaster of great fame, and the highest families in England have welcomed his fostering care and influence for their sons; undoubtedly he represents a high type of the typical British schoolmaster." Nevertheless, it was with profound relief that he found himself suddenly provided with a literary task of deep interest and was enabled to quit his scholastic labors, by his election to a college Fellowship, the one life he had always eagerly desired. Thus he became a member of a small and definite society with comparatively few prescribed duties, just enough to form a hem to a life of comparative leisure. All through his life as a schoolmaster he had kept the habit of continuous literary work; not from a sense of duty, but simply from instinctive pleasure. Consequently he found himself at home at once in a small and beautiful college, rich with all kinds of ancient and venerable traditions. The little dark roofed chapel, with a stall of his own; the galleried hall, with its armorial glass; the low book lined library; the panelled combination room, with its dim interesting portraits; and his own spacious rooms, with a peaceful outlook into a big close, half orchard, half garden, with bird haunted thickets and immemorial trees, bounded by a slow river, all combined to make a sweet and inviting setting for a quiet life. And then to teach him how "to borrow life and not grow old," he had the happy tide of fresh and vigorous life all about him, brisk, confident, cheer-

ful young men, friendly, sensible, amenable, at that time when the world begins to open its rich pages of experience, undimmed at present by anxiety and care.

It was in this self-satisfying setting that he wrote those essays and produced the books which mark him as the Apostle of the Meditation Life. Hanging around the hall, the portraits of old worthies, peers, judges, bishops and wigged masters, spoke of the obscure and yet dignified lives that had been lived in those quaint and stately chambers, quiet lives of study and meditation, led by wise and simple men. Here he writes, "it pleases me to think that even now there are men who live quietly among their books, unambitious, perhaps unproductive, but forgetting the flight of time, and looking out into the pleasant garden, with its rustling trees, among the sound of mellow bells. We are most of us, too much in a fuss nowadays to live these gentle, innocent and beautiful lives. And yet the university is a place where a poor man, if he be virtuous, may lead a life of dignity and simplicity, and refined happiness."

It is an urgent message which he sends out to a busy, bustling and battered world. Whatever the occupation may be, each one should find time and place for meditation, seclusion, thought. In his active world he must find or make a corner where activities should not be so urgent, and where life should pass like an old dream, tinged with delicate color and soft sound, where the heart can open to sweet influences and pure hopes. Virtue must not be bound up with practical life. He must find a world of tender, wistful, delicate emotions, subdued and soft impressions, in which it is peace to live; to learn that wise and faithful love, quiet and patient hope, are the bread by which the spirit is nourished, that religion is not an intellectual or even an ecclesiastical thing, but a far off and remote vision of the soul. He would not have us think, however, that life is a dreamy thing, lived in fantastic reveries. Man must practise activity, mix with his fellows, teach, work, organize, direct. But he would impress upon us that the am-

bitions we preach, the successes for which we prepare are very often nothing but a missing of the simple road, a troubled wandering among thorny by-paths and dark mountains. Simplicity of spirit and simplicity of purpose, congenial labor and a joyful heart—these are the simple life.

Mr. Benson has no sympathy with those who pose the simple life. In condemning it he cites the example of a distinguished and charming lady of his acquaintance, who, in addition to the three magnificent residences which she already possessed, had bought a cottage in a secluded part of the country; spent a large sum of money in adding to it; furnished it with that stately austerity which can only be achieved at great expense. She motored down perhaps two or three times in the year and spends three days there on each visit, with two or three friends who are equally in love with simplicity. He was fortunate enough to be included in one of these parties and says with quaint humor, "It was very delightful, we talked all day long; we wandered, adoring simplicity, on the village green; we attended the evening service in the church; we consumed exquisitely cooked meals about an hour before the usual time, because to breakfast at eight and dine at seven was all part of the pretty game. The only signs of simplicity to the complex mind were that there were only five courses at dinner, that we drank champagne out of rather old fashioned long glasses, and that two goats were tethered in a corner of the lawn. The goats I understood were the seal and symbol of the simple life. No use was made of them, and they were decidedly in the way, but without them life would have been complicated at once. As they motored off, the charming hostess waved her hand at the little cottage, as they turned the corner, with a sigh, as of one condemned to adjure the rural felicity which she loved, and then settled down with delighted zest to discuss her programme of social engagements for the next few weeks."

In his judgment also, the one thing fatal to simplicity is the desire to stimulate the curiosity of others in the matter. To emphasize this he cites the conspicuous example of Thoreau.

He says: "Thoreau was a man of extremely simple tastes, it is true. He ate pulse, whatever that may be, and drank water; he was deeply interested in the contemplation of nature, and he loved to disembarass himself of all the apparatus of life. It was really that he hated trouble more than anything in the world; he found that by working six weeks in the year, he could earn enough to enable him to live in a hut in the wood for the rest of the twelvemonth; he did his household work himself, and his little stock of money sufficed to buy him food and clothes, and to meet his small expenses. But Thoreau was indolent rather than simple; and what spoilt his simplicity was that he was forever hoping that he would be observed and admired; he was forever peeping out of the corner of his eye, to see if inquisitive strangers were hovering about to observe the hermit at his contemplation. If he had really loved simplicity best, he would have lived his life and not troubled himself about what other people thought of him; but instead of that he found his own simplicity a deeply interesting and refreshing subject of contemplation. He was forever looking in the glass, and describing to others the rugged, sunbrowned, slovenly solemn person that he saw there." He continues, "it was only because Thoreau had remarkable gifts that he could say, 'To maintain oneself on this earth is not a hardship but a pastime,' and because he was a celibate by nature and did not care for society that he would rather 'keep bachelor's hall in hell than go to board in heaven!' His economy was due to the fact that society and sociability, which is expensive, was not essential to him; he would no doubt have found if he had had a wife and children and no aptitude for skilled labor, that he would have had to work as hard as any one else." Simplicity is not to ride a hobby hard. The moment that a man is conscious that he is simple and humble, he is simple and humble no longer.

He asserts again that simplicity cannot be brought about by a movement. People cannot be brought into it in rows. To assemble a number of persons and to address them on the

subject of simplicity, is the surest way to miss the charm of that secluded virtue. It must be done by individuals and in comparative isolation, by those enamored of quietness and peace. Real practical, moral simplicity is not an attractive thing to a generation fond of movement and busy life; but it must be desired in its entirety and continuously. "The simple man must have a deep fund of natural joy and zest, he must bring his own seasoning to the plain fare of life; but if he loves the force of nature and his fellow men and books and, above all, work, there is no need for him to go out into the wilderness in pursuit of a transcendental ideal. And those whose spirits flag and droop in solitude; who open their eyes upon the world, and wonder what they will find to do; who love talk and laughter and amusement; who crave for alcoholic mirth, and the song of them that feast, had better make no pretense of pursuing a spirit that haunts the country lane and the village street, the rough pasture beside the brimming stream, the forest glade, with the fragrant breeze blowing cool out of the wood." Simplicity to be successfully attained, must be the result of a passionate instinct, not of a picturesque curiosity; and it is useless to lament that one has no time to possess one's soul, if, when one visits the innermost chamber, there is nothing there but cobwebs and ugly dust.

The essence of the simple life lies very far down in the spirit, among the roots of life; it is a perfectly sincere character, with a strong temperament, a clear and straightforward point of view, and a definite aim and purpose and effort. Such a man will accept his environment of life and circle, not seek to fly from it. Hence he will not be a man of idleness but will work with a cheerful energy; with simple wants he will be uneasy in luxury. He will be a lover of the open air and the country but his aim will be exercise and the sense of health and vigor rather than amusement. He will take work, amusement and people as they come, and not make plans or arrange parties, but expect to find in ordinary life the amusement and interest he desires. Courteous, kind, compassionate,

generous, good natured, loving laughter and peacefulness, conscientious and faithful in work, without inordinate ambition, envy and suspicion, he will pursue the even tenor of his way, accomplishing good work, finding time for meditation and ease, and not easily disappointed, finding no occasion to be fretful if things do not turn out exactly as he desires. When this simplicity of nature is found in conjunction with great artists or intellectual gifts it is one of the most perfect combinations in the world.

This message and challenge to a simple life is impressive because there is back of it the character and life of Mr. Benson himself. He is revealing what he has experienced. It is not the tale of an idle dreamer, speaking from a cloister, but rather the man who sits high upon the hills, the reflective man, and tries to look at the life of mankind and to translate its meaning into terms which he can carry back and give to busy men and women for their application and use; one who has found peace and quietness and abundant service. To those who are occupied with the distressing anxiety and care and responsibility of merely making a living, he points out the wisdom of finding life "in the roadside dells of rest." There must be somewhere a desire to live and to be, to lay hold of the things which bring tranquillity, the simple joys of ordinary and uneventful life. Too frequently there is the stirring, exciting physical element in it; too many people must be always in a fuss, always pursuing painfully some petty ambition, or some shadowy object, and the moment it is reached, fix upon another and begin the process over again; and meanwhile all the best experiences of life pass by. From morning to night the head is full of everything except living, in danger of the hundred aims and ambitions, simply racing on like a man intoxicated with affairs. To a busy man this is to a certain extent inevitable, but where he is at fault is in not "relapsing at intervals into a wise and patient passivity, and sitting serenely on the shore of the sea of life, playing with pebbles, seeing the waves fall and the ships go by, and

wondering at the strange things cast up by the waves and the sharp briny savors of the air." To such an one living is a fine art, a much more beautiful creation than books and pictures. It is a kind of sweet and solemn music. Such a person has time to read, to talk, to write, to pay calls, to spend long hours wandering about the country in the open air, to seriously consider the purposes of men and women, to go to church, to remember what his or her relatives and friends are doing, to enjoy garden parties and balls, to like to see young people enjoying themselves, to hear confessions, to do other people's business, to be a welcome presence everywhere and to leave a fragrant memory.

A life that is thus sincere, Mr. Benson indicates, will be comparatively free from the restricting externalities and the unnecessary conventionalities. The complications of life come from the distracting effort to do the right thing, to know the right people, to play the right games, to be in the limelight or in the swim. It is hedged about by a tyranny of convention. To do a thing just because it is expected, or because other people do it, is to live in intolerable slavery. These are superficial things; one must not be hampered by externals. "The thing I get more and more impatient of every year is conventionality in every form, but it is what ninety nine hundredths of the human race enjoy. Most people have no wish to make up their minds about anything; they do not care to know what they like or why they like it. It is the power of habit that people grow to like what they do and seldom inquire if they really like it, or why they like it. People ought to fall in simply and quietly with ordinary modes of life, dress and behavior; it saves time and trouble; it sets the mind free. But what I rather mean is that, when the ordinary usages of life have been complied with, all sensible people ought to have a line of their own about occupation, amusements, friends, and not run to and fro like sheep just where the social current sets in." To simplify one's needs, to be busy and sincere in the undivided aim and purpose of unfolding a life and to pa-

tiently and reverently deal with the things that mark his pathway is to find the greatest possibilities of happiness that life can hold and to entertain the firm and clear hope that is essential to blessedness.

This is his choice secret of growing old gracefully. "One ought to grow older in a tranquil and appropriate way, perfectly contented with one's time of life, not regretfully abandoning but naturally and easily altering pursuits and amusements. One ought not to be dragged protesting from the scene, catching desperately at every doorway and balustrade; one should walk off smiling. It is easier said than done. It is not a pleasant moment when a man first recognizes that he is out of place in a football field, that he cannot stoop with the old agility to pick up a skimming stroke to cover point, that dancing is rather too decorous, that he cannot walk all day without undue somnolence after dinner, or rush off after a heavy meal without indigestion. These are sad moments which we all of us reach, but which are better laughed over than fretted over. And a man who out of sheer inability to part from boyhood, clings desperately and with apologetic puffings to these things is an essentially grotesque figure." While demanding less of the world, less of nature, less of people, all the interest and vitality of the world gives a more serene, more interesting and happier outlook.

In accord with his theory of a meditation life and with the desire to enrich it, the works of Arthur Christopher Benson reveal a tranquil atmosphere and deal largely, not with action or achievement or adventure, but with the calmer joys of living, the fine exaltations of the spirit, the deeper peace, in a word, with the rich and often neglected resources of the meditative life. The titles of his books indicate the mood and tranquillity of his message—*The Thread of Gold*, *Beside Still Waters*, *The Altar Fire*, *The Silent Isle*, *The Child of Dawn*, *Thy Rod and Thy Staff*, *Along the Road*, *Water Springs*, *Joyous Gard*, *Where No Fear Was*, *The Orchard Pavilion*, *The House of Quiet*, etc. Very few writers, using chiefly the essay form,

have attained popularity so suddenly as Mr. Benson. His reputation as a writer in this country was first made by *The Upton Letters*, which was published anonymously in 1905 and reprinted under his own name in 1909. This work immediately attracted the attention of thoughtful people. But it was not until the publication of the volume of delightful essays with the attractive title, *From a College Window*, that Mr. Benson became what might be called a popular writer, if the adjective popular can be used in connection with an essayist of such a meditative mood. He is a prolific writer, issuing more than a score of books in less than that number of years. He is the author of six biographies, the latest of which treats of his brother Hugh's life. Of these the Lives of Rosetti, Fitz Gerald and Walter Pater, in the English Man of Letters series, have been widely read by students of Literature; and the study of Pater has taken its place as the most intelligent and well balanced account of Pater which has yet appeared. There are five volumes of poems, and two prose essays, *The Thread of Gold* and *The House of Quiet*, which attracted a great many readers by reason of the vein of reflection on the serious aspects of life which ran through them and found expression in a very attractive style, suggestive, sympathetic and sound in form. They have something of the charm of English rivers which flow through a ripe and peaceful country with a gentle motion which carries the reader on, but not so rapidly as to blur the images of overhanging trees and quiet places which fall into the depths. *Upton Letters* and *The Schoolmaster* are in a somewhat different vein, and happily combine suggestive comments on boys with charming descriptions of landscapes and quiet meditations on human relations and the deeper experiences of life. The essays in the volume *From a College Window*, are probably most familiarly known and widely read. No more delightful book of the quiet life has appeared for many a day nor one that lends itself to reading aloud more graciously. He approaches the field of the novelist in *The Orchard Pavilion*, *The Child of the Dawn*, and *Water Springs*;

and touches the romantic in *Paul The Minstrel*, where he treats of some of the knightly virtues which are apt to be dulled into the aspect of commonplace and uninteresting duties.

As we naturally expect, Mr. Benson has much to say on the subject of education. His ideas are expressed mostly in the two books, *The Upton Letters* and *The Schoolmaster*. The latter is a commentary on the aims and methods of an assistant master in a public school. It does not profess to be a scientific educational treatise but aims to consider the schoolmaster from within. He feels it a duty on one who has exercised the profession for a good many years to attempt to gather up and record experience and to try to uphold, not boldly but sedately, the dignity of the profession to which he has given his best years. He deprecates the fact that the profession of a schoolmaster is one that is more, than any other, apt to be entered by those who have no particular vocation for anything else; but he puts this class aside and treats of those who find it a sympathetic profession. And he is skeptical about any mechanical training of teachers, which he says is like training people to be good conversationalists. His receipt is "to know the subject you are teaching and to have a lively, genial and effective personality. It is an art which cannot be learnt by demonstration. The perfect combination is sound knowledge, endless patience and inexhaustible sympathy." The teacher, he explains, who can differentiate the boy who has tried to learn his lesson from the work of a boy who has just done enough to pass muster, will have much greater effect on a class than the man whose knowledge is far deeper but who has not the art to command attention or of sympathizing with the unformed mind. With perhaps more humor than he uses anywhere else, he gives us glimpses of the school boy,—more inclined to play than work, the extraordinary willingness and even anxiety to be thought worse than he is, exaggeration and untruthful accounts of vicious deeds and evil habits, the kind of disease of self-accusation, his Tory spirit, his unwillingness to appear to be held up as serious and honest in his work. Mr. Benson, however,

who knows boys, finds this all to be superficial, though it is the impression the boy wants to make upon the outsider and even upon his fellow student. But under that, and patent to the schoolmaster are genuine qualities of mind, heart and soul which are sensitive and responsive to the true teacher and develop under his careful and wise guidance into the form of strong rich manhood.

On this subject of education, there are two things which have commanded the attention of thoughtful English people and furnished food for thought to educators in our own country. One is his condemnation of the Public School System and the other is his frank criticism of the classical system in colleges. These are both involved in one problem of education. It is difficult to say which was the greater surprise, that the blast which resounded from one end of the Empire to the other should have come from this quiet, peaceful, meditative Benson; or that a school system complacently accepted as sound and fruitful should have been pronounced disorganizing and ineffective. After nearly twenty years as a schoolmaster, he says, "Now that it is all over I sometimes sit and wonder, rather sadly, I am afraid, what we were all about. We were a strictly classical school; that is to say, all the boys in the school were practically specialists in classics, whether they had any aptitude for them or not. We shoved and rammed in a good many other subjects into the tightly packed budget we called the curriculum. But it was not a sincere attempt to widen our education, or to give boys a real chance to work at the things they cared for; it was only a compromise with the supposed claims of the public, in order that we might try to believe that we taught things we did not really teach. We had an enormous and elaborate machine; the boys worked hard, and the masters were horribly overworked. The whole thing whizzed, banged, grumbled, and hummed like a factory; but very little education was the result. It used to go to my heart to see a sparkling stream of bright, keen, lively little boys arrive half after half, ready to work, ready to listen breathlessly to anything that struck their fancy,

ready to ask questions—such excellent material, I used to think. At the other end used to depart a slow river of cheerful and conventional boys, well dressed, well mannered, thoroughly nice, reasonable, sensible, and good humored creatures, but knowing next to nothing, without intellectual interests, and, indeed, honestly despising them.” Of course, Mr. Benson admits, there were always a few well educated boys among them but these were boys of real ability, with an aptitude for classics; and that the system though cumbrous was effective as providing a classical education; but hampered and congested by the other subjects, which were well enough taught, but which had no adequate time given to them and intruded upon the classics without having opportunity to develop themselves. Then he adds, “the pity of it is that the machinery was all there; cheerful industry among masters and boys alike; but the whole thing frozen and chilled, partly by the congestion of subjects, partly by antiquated methods.”

His first broad criticism of the public school system is that the intellect is not cultivated. “The intellectual standard maintained at the English public schools is low . . . a good many young boys have the germ of intellectual life in them, but in many cases it dies a natural death from mere inanition . . . intellectual things are, to put it frankly, unfashionable.” It is a serious statement of the familiar American jest that the college must be a wonderful storehouse of knowledge since each freshman brings with him a little knowledge and no senior takes any away. He attributes this partly to the fact that the public schools must reflect to a certain extent the tendencies of the nation and the nation is certainly not preoccupied with intellectual interests. “The nation appears to me to be mainly preoccupied with two ambitions; success which in many cases is identical with wealth; and manly conduct, which is a combination of aptitude for outdoor exercises with the practice of wholesome virtues. To put it in academical terms, the national ideal seems to be a mixture of the Hebraistic and the Spartan systems—national prosperity, with a certain standard of right

conduct and physical prowess. It seems to me the Athenian ideal—that of strong intellectual capacity—is lost sight of altogether."

His second criticism is that the system produces a type. It is not at all a bad type in many ways but it tends to level personality, uncertain as to whether it levels it up or levels it down. He pleads for independence, to know one's own mind and to form one's own ideas. "I declare it makes me very sad sometimes to see these well groomed, well mannered, rational, manly boys all taking the same view of things, all doing the same things, . . . with no irregularities or angular preferences of their own . . . so unimaginative, so narrow-minded."

Much of the blame for this condition is placed upon the schoolmasters themselves. While many high-minded, intelligent and conscientious men are to be found among the present generation of schoolmasters, what the teachers fail in—and the most enthusiastic often fail most hopelessly—is in sympathy and imagination. This was Tennyson's indictment of Cambridge, sixty years before:

"Because you do profess to teach,
And teach us nothing, feeding not the heart."

The business of teaching is emphasized above the privilege of teaching. There is need of more enthusiasm on the part of teachers who will fire boys with the thrill of their own personalities in their zeal for intellectual things, as well as the cultivation of the deep emotions and high aspirations of the heart and soul. It is a loud, long cry for better teachers.

But his greatest accusation is against the arrangement and method of secondary education. "A type of education is maintained and protected by the classical masters at my own school, and at many others, of which the sensible world disapproves, which the parents do not desire, and by which the boys do not profit. There is a small minority, with special gifts and tastes, for whom the curriculum provides a good education; but for average boys it is a diffuse and essentially dilettante education.

The universities make it difficult to alter the present highly unsatisfactory condition of affairs. But the classical schoolmasters do not desire to alter it, and by their prestige, and from the fact that they are in possession of the field, contrive to perpetuate a state of things which produces, I venture to believe, lamentable educational results. What makes it still more difficult to advance, is that the strong classicists believe profoundly in the system, and administer it with immense zeal, though it is difficult for me to see how any candid observer of the melancholy results can deny the desirability of at least making experiments. I believe, indeed, that the system is doomed and that its days are numbered; but it is humiliating to me to reflect how very little I have been able to do to break down the tyranny I dread. This is the result of the meal of chaff we serve out, week after week; we collect it, we chop it up, we tie it up in packets; we spend hours administering it in teaspoons, and this is the end. I am myself the victim of this kind of education: I began Latin at seven and Greek at nine, and when I left Cambridge I did not know either of them well. I could not sit in an arm chair and read either a Greek or a Latin book, and I had no desire to do it. I knew very little French, a very little mathematics, a very little science; I knew no history, no German, no Italian. I knew nothing of art or music; my views of geography were childish. And yet I am decidedly literary in my tastes, and had read a lot of English for myself. It is nothing short of infamous that any one should, after an elaborate education, have been so grossly uneducated. My only accomplishment was the writing of rather pretty Latin verse."

Of course the advocates of this system will meet his criticism with the assertion that one must lay a foundation, and that it can only be laid by using the best literature; that Latin is essential because it lies at the root of so many other languages; and Greek because there the human intellect had reached its high water mark and it has such a noble grammar, that an active minded person can do all the rest for himself. It is an interesting question and one suitable for discussion, as to

whether the product of that system does not justify its retention, perhaps with modification, rather than its rejection, or uncertain and blind experimentation. Is Mr. Benson altogether fair when he calls himself the "victim" of this kind of education? Can we not rather say that a system of education that produced the great teacher, the eminent scholar, the highly cultured gentleman, the interesting writer, the genial companion, the many-sided or full-rounded Benson, is a vitally successful system and essentially worth while? Now and then we meet the man, who, after attaining prominence, delights to speak of himself as a self-made man, and to cast reflection and slight upon the humble college or institution that served to awaken and stimulate and inspire his own personality, forgetting what he owes to the self-sacrificing, patient, sympathetic teachers and the course of instruction he received in his alma mater. The same question has been raised in this country. In somewhat the same tone, Dr. Abraham Flexner, expert and assistant secretary of the General Education Board, issued a pamphlet which is a scathing rebuke of our own system of education, stating that grammar, algebra and much of the language teaching in our schools is nonsensical and ought to be eliminated, without naming any studies to take their place or offering any constructive suggestion.

Mr. Benson, however, does attempt to outline a remedy in accord with his conception of an adequate education. "My conception of an intellectual person is one whose mind is alive to ideas, who is interested in politics, religion, science, history, literature; who knows enough to want to know more and to listen if he cannot talk; a person who is not at the mercy of a new book, a leading article, or the chatter of an irresponsible outsider; a person who is not insular, provincial, narrow-minded, contemptuous." To produce this he would change methods. "My own belief is that Greek and Latin are things to be led up to, not to begin with; that they are hard, high literatures, which require an initiation to comprehend; and that one ought to go backward in education, beginning with

what one knows." To teach languages he would dispense with much of the grammar except what is absolutely necessary. "Grammar is the scientific or philosophical theory of language; it may be an interesting and valuable study for a mind of strong calibre, but it does not help one to understand an author or to appreciate a style." Then too he would sweep away for all but boys of special classical ability most kinds of composition. He would retain Latin for most boys but give no Greek altogether in the majority of cases. He would teach all boys French thoroughly, make them read and write it easily; that should be the linguistic staple of their education; and he would combine with it history, mainly modern English history, modern geography, a very little mathematics and elementary science. Such boys in his belief would be well educated; and they would never be tempted to disbelieve in the usefulness of their education. Then when the first stages were over, he would have every boy put to a single subject in which he should try to make real progress, but so that there would be time to keep up the simpler subjects as well. The result would be that when a boy had finished his course he would have some one subject which he could reasonably be expected to have mastered up to a certain point. "The reason why intellectual cynicism sets in is because the boys, as they go on, feel that they have mastered nothing. The truth is that the intellectual education of the average Englishman is sacrificed to an antiquated humanist system, administered by unimaginative and pedantic people." He would rather have the old system, pure and simple, than the present hotchpotch, and he earnestly hopes that the pressure of the demand for modern subjects is too strong to be resisted. "When the whole world is expanding and thrilling with life all around, it is an intolerable mistake not to bring the minds of boys in touch with the modern spirit, —modern literature, history, philosophy, science. Boys are being sacrificed to a weak compromise between the two systems, the old and the new, which are struggling together. The new system cannot at present eject the old, and the old can only

render the new futile without exercising its own complete influence." His fear is that if educational authorities refuse to consider the question of reform, the growing dissatisfaction will reach such a height that the old system will be swept away root and branch and that many venerable and beautiful associations will thereby be sacrificed.

Mr. Benson was born with a pen, and while he is a prolific writer he never gives evidence of haste or carelessness in style. He aims particularly at clearness and purity of style, citing Newman as one of the few masters of English prose. "It seems to me that the only function of a writer is to express obscure, difficult and subtle thoughts easily. There are writers like Browning and George Meredith who seem to hold it a virtue to express simple thoughts obscurely. The essence of style is to say what you mean as forcibly as possible." He agrees with Galsworthy who wrote of Hudson, "To write well, even to write clearly, is a woundy business, long to learn, hard to learn, and no gift of the angels. Style should not obtrude between a writer and his reader; it should be servant, not master. To use words so true and simple, that they oppose no obstacle to the flow of thought and feeling from mind and mind, and yet by juxtaposition of word sounds set up in the recipient continuing emotion or gratification—this is the essence of style." This also describes the fascinating charm in Mr. Benson's style and a sweet melody in the flow of his words. He puts into his prose the imagination, beauty and symbolism which he acquired in his early poetical productions and does it in a style of simplicity, ease and distinction. His writings have all the charm of the conversation of a cultivated gentleman. To those who are desirous of acquiring a good style he recommends keeping a full diary and writing poetry. His idea of a diary is not a dreary chronicle of one's movements but rather a salient account of some particular episode, a walk, a book, a conversation. It has the advantage of developing style because the subjects are ready at hand and need only simple and frank expression. He believes the impulse of writing

poetry in certain years of life in people of literary temperament, when poetry seems the most natural and desirable mode of expression, should be freely yielded to. It gives one a copious vocabulary, it teaches the art of poise, of cadence, of choice in words, of picturesqueness, of wonderful sense of freedom, of expansiveness, of delight, which when he abandons poetry or is abandoned by it, enables him to use what has been material for poetry for purpose of prose, which is after all the most real and natural form of expression.

He has the supreme gift of disclosing not only the thing he sees but the spirit of his vision. Without apparent effort he takes us into a rare, free, natural world, and always we are refreshed, stimulated, enlarged by being there. He is an understanding observer of nature and his intimate knowledge is freely used to give all his work backbone and fiber. But his real eminence lies in his spirit and philosophy. His theory of high thinking, joyful being, and simple, clean living in the midst of the distracting complexity of a too practical and artificial age is revealed in beautiful pen pictures which give a vision of natural beauty and of human life as it might be, quickened and sweetened by the sun and the wind and the rain and by fellowship with all other forms of life. Although ostensibly objective, his writings are really self conscious to the last degree; the author puts his own personality into each sketch, filling in the outline with keen comment.

One of the distinctive characteristics of the Benson essay is its deep sympathy with life. This is evident even when he writes of nature. There is a temperament in it which is subtle but undeniable. A good illustration is part of the preface to *The Thread of Gold*: "I sate today, in a pleasant hour, at a place called *the seven springs*, high up in a green valley of the Cotswold hills. Close beside the road, seven clear rills ripple out into a small pool, and the air is musical with the sound of running water. Above me in a little thicket, a full-fed thrush sent out one long drawn cadence after another, in

the joy of his heart, while the lengthening shadows of bush and tree crept softly over the pale sward of the old pasture lands, in the westering light of the calm afternoon. The springs are the head waters of the Thames. . . . It was of the essence of poetry to feel that the water-drops which thus babbled out at my feet in the spring sunshine would be moving, how many days hence, beside the green playing fields at Eton, scattered, diminished, travel worn, polluted; but still, under night and stars, through the sunny river reaches, through hamlet and city, by water meadow or wharf, the same and no other. And half in fancy, half in earnest, I bound upon the heedless waters a little message of love for the fields and trees so dear to me. . . . Sometimes the water drop glides in the sun among mossy ledges, or lingers by the edge of the copse, where the hazels lean together; but sometimes it is darkened and polluted, so that it would seem that the foul oozeings that infect it could never be purged away. But the turbid elements, the scum, the mud, the slime—each of which after all, has its place in the vast economy of things—float and sink to their destined abode; and the crystal drop, released and purified, runs joyously onward in its appointed way." This Thread of Gold is the fiber of limitless hope which runs through our darkest dreams. His touch with human life is most tender and sympathetic when dealing with trouble; and apart from their merits or demerits, the Renson books appeal to a certain class of men and women who are inwardly bruised and baffled by pain, mental or physical or both. No one who reads them carefully can fail to note the prominence of this pathos in the form of a searching sympathy with the wounded of his generation. Though he does not think much of his own poetry, we turn to one of his poems instead of any prose passage to indicate this appeal: He gives it the title "Wounds":

"The wounded bird sped on with shattered wing,
And gained theholt, and ran a little space,
Where brier and bracken twined a hiding-place;

There lay and wondered at the grievous thing.
With patient filmy eye he peeped, and heard
Big blood-drops oozing on the fallen leaf;
There hour by hour in uncomplaining grief
He watched with pain, but neither cried nor stirred.

"The merry sportsmen tramped contented home,
He heard their happy laughter die away;—
Across the stubble by the covert-side
His merry comrades called at eventide;
They breathed the fragrant air, alert and gay,
And he was sad because his hour was come."

Those who misinterpret him find many sombre passages in his writings, but he is really touching the deep springs of life and filling the heart with secret joy and a firm, conquering faith. "I write these pages in the quietest of college rooms, in one of the smallest educational establishments in England, looking out on a secluded garden, where the shadow of great trees falls across the turf, and the birds flute in the bushes; it seems impossible in such a scene to believe that there can be strife or misunderstanding anywhere in the world."

It might be contended that this deep, personal, sympathetic feeling is a genuine contribution to the essay in this age. Beginning with Macauley and since his time the essay as a piece of literature has largely ceased to be a confession or autobiography, as it was under the master hand of Charles Lamb. It is now strictly impersonal, literary, historical and controversial. Edmund W. Goss in his article in the *Britannica* says, "But the voices which please the public in a strain of self study are few at all times and with the cultivation of the analytic habit they tend to become less original and attractive. It is possible the essay may die of exhaustion of interest or may survive only in the modified form of accidental journalism." Mr. Benson has thus restored to the essay this note of personal feeling and the harmonious and sympathetic spirit, and in doing this he is serving to put in proper form

and rightful place the essay as one of the most precious departments of literature.

Somewhat of a variation also from the ordinary modern essay is found in his method of treating religious truth. He takes us back to the days of Carlyle, Emerson and Matthew Arnold, when it was still good form for a man of letters to take an interest in religious questions and to deal with the religious issues as if they were matters of vital importance and universal concern. Of late years it has been the fashion to charge every writer who touches religious themes with didacticism and with endeavoring to become a preacher. Mr. Benson is a religious writer; but he is not a preacher, he is essentially an artist. He lets the truth enforce itself. He endeavors to set it forth with perfect sincerity and with vivid charm. He is reverent of the traditions of the past, but not in any sense a slave to their authority. He aims to present the religious experiences which lie below the region of debate and theological discussion and which are preëminently the issues of life and which lead up to a fundamental hope that illuminates and a certain faith that ultimately conquers.

And finally he disproves the theory that, in order to secure attention in this day of much writing and publishing, one must shout like an auctioneer, or scream like a victim of hysteria, or deal with forbidden things, or paint with showy brush all manner of morbid, abnormal, and unwholesome experiences. No books could be further removed from the world of noise, confusion, appeal to popular prejudices, cheap interpretations of religion and philanthropy than Mr. Benson's books. They contain the work not only of a thinker but of a man of academic taste and surroundings. He sees life sanely and with warm sympathies, and envelopes his readers in an atmosphere of rest and thoughtfulness and stimulates to higher and nobler ideals, in a style at once fluent, accurate and beautiful, without overemphasis or exaggeration. Believing that individuality is only given to man in order that he may devote it to the service of his generation, he says

in sincere humility, "I desire but to work in a corner; to make the few lives that touch my own, a little happier and braver; to give of my best, to withhold what is base and poor." Through his books, which have been called "ministering books," he is undoubtedly influencing multitudes of people living quiet lives without any opportunities of gratifying ambition or for taking a leading part on the stage of the world, and helping them to make the most of simple conditions and to live lives of dignity and joy.

LANCASTER, PA.

III.

AN ANALYSIS OF CHRISTIAN SCIENCE.

LEWIS D. STECKEL.

Christian Science made its appearance about fifty years ago. It has by this time found foot-hold, not in every locality, but in nearly every country of the civilized world. This it has done not by any spectacular demonstrative means, but by the calm use of reason and persuasion. This is worthy of notice because since the reformation well nigh all new sects have propagated themselves by means quite different from this. Whatever else one may think of Christian Science no one can accuse it of any fanaticism, or even a tendency in that direction. In order to see its merits and demerits we must look at it and examine it from two points of observation. The one is its doctrinal side or its teachings; the other the side of practical religion.

Every one to any degree familiar with the history of doctrines in the Christian church is cognizant of the many changes doctrines have undergone since the foundation of the church. Also that the teachings and the practice of Christians have often varied very considerably. Whilst we believe that doctrine and practice ought to go hand in hand, yet observation convinces us, that heads and hearts of good faithful godly people are often far from being in harmonious agreement. We have also learned that between the two the supremacy of the heart must be conceded, and that of the head as occupying a place of secondary importance. With God the quality of the heart is the thing of primary importance. So it should not be a strange thing to us to find that as in individuals, so in Christian denominations, many good and commendable things may be found in practical living, where the doctrinal appre-

hension may be far from correct thinking, when measured by the demands of the whole body of Christian truth.

We will begin with the consideration of the doctrinal or theological side of the Christian Science movement. The one great fallacy which vitiates all religious thinking of this body of people is the assumption of the unreality of the material world. I believe also that the way this error was adopted as warranted can be accounted for. In the first place, it is held that sin is unreal. That sin is no entity. That sin is no created thing. That its origination in man is by no means an act of God. That sin is simply a perversion on the part of man what God has created, hence has no substance or being. This is a conviction which personally I have held for many years. But it is quite a different thing to extend this unreality to include the whole material world. For here we have a thing created which impresses itself upon every man's consciousness as real. To hold this in theory as unreal is simply to allow one's self to be caught in the net of a subtle fiction. Which, being in itself the denial of a fundamental truth, can never be helpful, but only harmful in the pursuit of the apprehension of the truth.

It would be worth while to cite from Mrs. Eddy's book and point to examples of the kind of reasoning therein contained, but I prefer to refer the reader to all of Christian Science literature and tell me whether all reasoning therein contained based on the unreality of the material world does not strike him as repulsive and irrational. Because of this feature in Christian Science literature many persons are induced to make very uncharitable and rash strictures on Christian Science as a whole. But the fact remains, any one who wishes to become a full-fledged Christian Scientist must accept as truthful the assumption of the unreality of the material world. For this assumption is interwoven in the whole texture of Christian Science literature. This is really the feature which distinguishes it from all other Christian denominations. If one is so minded that he can not or will not see any thing

beyond the intellectual phase of a Christian denomination, he would be compelled to cast the whole movement upon the junk pile as useless rubbish.

There is however in reserve the consideration of the religious or spiritual phase of the subject. The denial of the reality of the material world holding God alone to be real, puts this religious body into a unique attitude. It limits and confines these worshippers to God only and their relation to Him. The chief and main stress is laid on teaching as distinguished from preaching. There are here no preachers in the ordinary acceptation of that word. The Bible and Science and Health with Key to the Scriptures, take the place of the preacher. In the public service a selection of scripture is read together with portions from science and health, which latter is to be the interpretation of said scripture selection. The object to be striven after, expressed in our language, is the "putting off of the old man and the putting on of the new." In Christian Science language it is the "putting off of Mortal mind by the Spiritual mind."

It is the effort and purpose to learn the mind of God, to cleave to that which is godlike on the one hand and to overcome and destroy that which is unlike God. The whole field of the warfare between good and evil is limited to each one's person. The assertion is made on the part of some critics, that if sin is held to be unreal there is nothing to strive against and to overcome. However plausible this may be to such critics in the abstract it finds no place in Christian Science practice. They hold that there is no forgiveness of sin except by the destruction of sin. And as long as one sins he must suffer from sin. The whole effort on their part is to mortify the mortal mind, or old man, and have it replaced by the new or spiritual man. When one considers any Christian or group of Christians devoted with singleness of purpose to become transformed into the image and nature of our Lord, there should be no surprise in seeing results to appear in fruits of the life divine.

This brings me to the matter of Christian healing. This is something which the Christian Scientists claim to have reintroduced and rediscovered. That they have succeeded I claim is something which can no more be successfully disputed. If any man still persists in disputing it he must be regarded as one who is not posted as to the current events of the day. I put it in the form of a reintroduction and a rediscovery. For nothing stands out more conspicuously in the days of our Savior in the flesh, and in a few centuries following, than the healing of diseases. In those days the healing part was an inseparable concomitant included in the means of establishing the kingdom of our Lord. It must therefore be regarded as a practice once in vogue but which by degrees ceased to be, as well as ceased to be believed in. We will therefore make the attempt to look into this matter and see whether some ground can be found for the revival of this belief and practice.

As a basis of this effort we will quote two declarations which our Lord made: Matt. 9, 29. He said to one whom he healed, "According to your faith be it unto you." And again Mark 11, 23,—he made this declaration, "I say unto you that whosoever shall say unto this mountain be thou removed, and cast into the sea, and shall not doubt in his heart, but shall believe that those things which he says shall come to pass, he shall have whatsoever he saith." Very evidently here is a condition laid down to us which if complied with, will call forth from God a response in compliance with anything we may ask for. Everything so far as we are concerned hinges on this matter of faith. What this faith is has been variously interpreted and understood. There are such who say, whenever they are confronted with a perplexing outlook; when they can find no rational ground upon which to base an action, "We must take it on faith." This would make faith to be a blind venture, a leap in the dark. There is nothing in faith which justifies even in the remotest way any such an idea.

We are fortunate in having a scriptural definition. It is

this: "Faith is the substance of things hoped for and evidence of things unseen." It is the basis, in us, of all vital union and fellowship with God. It is the center of all interaction between God and man. Faith, like unto all vital things, must conform to the law of growth. We can have little faith and we can have larger and greater faith. Faith is enlarged and perfected by our fuller and more complete knowledge of God. The kind of knowledge we here refer to is that which is obtained in conjunction with a vital living fellowship with God. It is the kind of knowledge of which St. John speaks when he says: "Whom to know is life eternal." When the life in God and our knowledge blend into one and become, so to say, identical, faith thus produced is no more a hazy, vague, and ghostly thing, but instead of this the highest and most absolute certainty. This will more fully appear by what follows.

Take the side of God, and by what you have learned of him, that he is in no way responsible for sin nor for the results of sin, viz.: sickness and death, that he is moreover most heartily in sympathy with us in our efforts to extricate and rid ourselves from all our ailments, that all this unmistakably appears by and through the mind manifested and the deeds done through Jesus Christ his son; and there can be no room left for doubt as to the disposition of His mind and His readiness and willingness to be at our service.

On the other side, take the side of man, seeing that the cause of all sickness, sorrowing and death lies with him, he has no right to think, when sickness lays hold on him, that this was caused in any sense by God and that it is his duty passively to lie under it and suffer it. But on the contrary that this is an enemy which is to be resisted and overcome, that it is his duty to himself as well as to God to be well and whole. He has furthermore learned that the only thing adequate to meet the case of sickness, is life, divine life. This is that which our Savior declares he has come to bestow upon man, "I have come that they may have life and that they may have it more abundantly." Sickness and death can not stand

in the presence of divine life, but must vanish before it and flee. Life is its complete and efficient antidote. What a sick man needs is a sufficient measure of divine life. This is also seen in the life of our Savior. Possessing and sharing the divine life in its fullness no sickness or disease could come nigh Him. Now it appears more clearly what faith is to be like, which furnishes the key to unlock the heart of God and to bring to us whatsoever we ask of him. It is found to be, looked at from the side of God, a revelation of His mind. Looked at from the side of man a recognition of this mind by reason of what he has learned from Him. The prayer of faith is in no sense an experiment, which tries one thing or another to see what the outcome might be. Faith, so to say, foreknows what to expect from God. This kind of faith is the armour necessary to combat and conquer disease. And the way is open to all Christian believers. God is no respecter of persons, nor is he a respecter of any particular denomination. Whoever complies with the conditions laid down by Him under whatever name he may apply to himself, will find God willing and ready to do His part. To the truth of all here held forth I can add my personal testimony in so far as I have had occasion to apply it.

In conclusion I deem it important to draw attention to a fence we have built around us, by reason of a false conception we have formed for ourselves by being persuaded that everything which God does is and must be done according to law. The fact that God does everything according to that method I believe. But I do not believe that our apprehension, as it affects us, is rightly apprehended. We are apt to fall under the impression that law is something separate from God, when the truth is that God himself is the source and seat of all law, and that every act of His must necessarily be a lawful act. If therefore God chooses in answer to a prayer of faith to heal us, who will arise among us and assert the act to be unlawful? Is not God's own act a better guarantee of its own legality than the conclusion of our own faulty and weak intelligence?

I hold that whenever any advance is made in the prosecution of the divine life; it becomes us to take note of it. Whenever anything becomes so well established and proven as Christian healing, it should influence us all at least in so far, to take heed to the Apostle Paul's advice, to "prove all things and hold fast that which is good."

GREENSBURG, PA.

IV.

THE RELIGIOUS OPINIONS OF J. J. ROUSSEAU, AS CONTAINED IN THE SAVOYARD VICAR.

RAY H. DOTTERER.

"The Profession of Faith of a Savoyard Vicar" is to be found in Rousseau's famous educational romance, the *Emile*. Unfortunately for the student of religion, many English versions of the *Emile* omit this portion; but a very excellent translation is to be found in Volume 34 of the "Harvard Classics," a series of books otherwise known as "Dr. Eliot's 'Five-Foot Shelf.'" It is from this version that the citations made in this paper are taken.

The boy Emile, having been educated "according to nature," has reached the age when his tutor can no longer evade the problem of his instruction in religion. His religion too must be "according to nature." He must be asked to believe no more than his own heart will tell him is true. With fine dramatic instinct the religious doctrine which a young man in this situation ought to hear is put into the mouth of a priest, who, after a somewhat checkered career, is supposed to occupy an obscure post among the mountains of Savoy. Although the words are thus put into the mouth of another, there is no doubt that the doctrine, at least in its main outlines, is that of Rousseau himself.

In the opinion of certain French writers, the "Savoyard Vicar" is its author's most notable piece of work. Thus Chuguet, one of his biographers, writes, "The *Profession of Faith* is possibly the best piece that Jean Jacques has written. He limits himself to a development of the arguments of Plato, of Port Royal, of Fenelon, of Leibniz, of the 'illustrious' Clarke. But, by an eloquence at once studied and fervid, by a vigorous

dialectic, by a perfect form, he marks the ideas which he expresses with an emotional seal, and makes them his own."¹

Rousseau was the mouthpiece of a reaction against the movement of thought represented by Holbach and LaMettrie. The very titles of books such as *The System of Nature* and *Man a Machine* suggest the kind of world-view which these thinkers professed, and to the promulgation of which they devoted their lives. A reaction against this one-sided philosophy was bound to come. Its view of the world and of human life was entirely too simple. As John Morley puts it, "The band of dogmatic atheists who met around D'Holbach's table indulged a shallow and futile hope when they expected the immediate advent of a generation with whom a humane and rational philosophy should displace, not only the superstitions which had grown around the Christian dogma, but every root and figment of theistic conception. . . . They forgot that religious sentiment, on the one hand, and respect for authority, on the other, were left behind. . . . They forgot that imagination is as active in man as his reason, and that a craving for mental peace may become much stronger in most men than passion for demonstrated truth."²

The religious reaction might then take either of two directions. As a matter of fact it took both. When men realized the barrenness and unattractiveness of the world as described by the apostles of Reason, their craving for peace and their desire for a world in which imagination might have free play, led some to fall back upon the authority of the Church, and others to appeal to what seemed to be the report of the unsophisticated human heart. Rousseau, as we shall see, rejected the appeal to authority. So far forth, he was a "deist"; but in many other respects he was more akin to the mediæval mystic and the seventeenth century pietist than to the typical representatives of English and French deism. From one point of view, the "Savoyard Vicar" represents a revival of original deism in opposition to the atheism which had grown out of it. Yet

¹ A. Chuquet, "J. J. Rousseau," p. 157.

² Morley, "Rousseau," p. 254.

Rousseau's deism has a flavor wholly different from that of the deism of Toland or of Collins. The content of the doctrine was much the same; the difference was a difference of mood and of method. They were fighting against orthodoxy; in his case, the fight against orthodoxy having been won, the enemy was the materialistic atheism just then so popular among French intellectuals.

It is not my purpose to give a detailed exposition of the "Profession of Faith of a Savoyard Vicar." Indeed, unless you believe that you are dealing with an infallible scripture, the exact interpretation of an author is of very little consequence; for, after all your labors, even on the highly improbable assumption that your exegesis is absolutely correct, the truth of the doctrine still remains to be established. The most that we have a right to hope for is to find in a given author, distinctions, points of view, problems, and possibly solutions, that we might otherwise fail to take into account. Accordingly, my primary purpose in what follows is to discover and to evaluate some suggestions offered by Rousseau for the construction of a theistic *Weltanschauung*. If my estimate of the value of Rousseau's contribution toward this high endeavor shall turn out to be somewhat unfavorable, this fact will be no evidence of any wish on my part to question either the possibility or the desirability of such a construction, but only of a desire to come by our theism honestly and with open eyes.

With this purpose in view, let us begin with the part of the doctrine which from the point of view of a believer in traditional Christianity may be called negative. In Rousseau's discussion this comes last, but for our present purpose it seems convenient to reverse the order.

Rousseau's *Vicar* rejects the claim of Christianity, and *a fortiori* of any other religion, to be a "revealed" religion. It is interesting to note the arguments by which this rejection is supported.

In the first place a special revelation is rejected on the ground that it is not needed. You will find, says the Vicar, "that my

exposition treats of nothing more than natural religion. It is very strange that we should need any other. . . . The most sublime ideas of the Deity are inculcated by reason alone. Take a view of the works of nature, listen to the voice within, and then tell me what God hath omitted to say to your sight, your conscience, your understanding. Where are the men who can tell us more of him than he thus tells us of himself?"

In the second place, the theory of a special revelation is rejected because it is impossible to tell which of the many competing revelations is the true and genuine one. The Vicar continues, "I took a survey of that variety of sects which are scattered over the face of the earth, and who mutually accuse each other of falsehood and error. I asked which of them was right? Everyone of them in their turn answered *theirs*. 'I and my partisans only think truly; all the rest are mistaken.'"

It will not suffice to say that the genuineness of the revelation is attested by the miracles of those thru whom the revelation was given. For "who is there that will venture to decide how many eye-witnesses are necessary to render a miracle worthy of credit? If the miracles intended to prove the truth of your doctrine stand themselves in need of proof, of what use are they? Their performance might as well have been omitted." Moreover, even supposing the occurrence of the miracles to be ever so well attested, the proof of the revelation would still be far from complete. "For as those who say that God is pleased to work these miracles, pretend that the devil sometimes imitates them, we are no nearer a decision than before. . . . As the magicians of Pharaoh worked the same miracles, . . . why might not they, from the same proofs, pretend to the same authority? Thus, after proving the truth of the doctrine by the miracle, you are reduced to the necessity of proving the truth of the miracle by that of the doctrine, lest the works of the devil should be mistaken for those of the Lord."

Furthermore we gain nothing by appealing to the authority of the Church in support of the claim of Christianity to be a special revelation. Says the Vicar, "We Roman Catholics

make a great noise about the authority of the church. But what do we gain by it, if it requires as many proofs to establish this authority as other sects also require to establish their doctrines? The church determines that the church has a right to determine," and from this circle there is no escape.

In the third place, the Vicar maintains that a special revelation would be unjust to the nations and the individuals that never heard of it: "Were it true that the gospel is preached in every part of the earth, the difficulty is not removed. On the eve preceding the arrival of the first missionary in any country, some one person of that country expired without hearing the glad tidings. Now what must we do with this person?" Moreover it is unreasonable to expect the people of distant nations to accept Christianity on the unsupported word of a stranger.

The Vicar continues, "There is no religion against which the same objections might not be made, and that with even greater force than against Christianity. Hence it follows that, if there be in the world but one true religion, and if every one is obliged to adopt it under pain of damnation, it is necessary to spend our lives in the study of all religions. . . . Every other study must give place to that of religion; and it would be indeed wonderful, if, after all his researches, a man should be able to learn before his death what religion he ought to have believed and practiced during his life."

It will be observed that much of the Vicar's reasoning depends for its cogency upon the assumption that belief, in the sense of assent to a creed, is an indispensable condition of salvation. As the orthodox in Rousseau's day accepted this premise, they would find it difficult to escape the absurd conclusion to which the argument leads. "If the son of a Christian does right in adopting, without a scrupulous and impartial examination, the religion of his father, how can the son of a Turk do wrong in adopting in the same manner the religion of Mahomet?" Says Rousseau, "I defy all the persecutors in the world to answer this question in a manner satisfactory to any person of common sense."

What shall we say of this tremendous onslaught against revealed religion? It must be admitted, I think, that the argument holds against the credibility of any revelation that claims to be the exclusive and complete disclosure of divine truth. If, however, we assume that every man, whether Jew or Christian or Mohammedan, whether ancient pagan or modern "heathen," has been in some measure enlightened by divine grace, the argument loses its force. In other words, a revelation which has not been arbitrarily restricted to particular times, and to particular nations or individuals, but which has been a progressive impartation of truth, always continuing, altho ever incomplete,—a revelation which is conditioned, not by divine caprice, but by different degrees of human receptivity, is not open to the objections urged by Rousseau's *Vicar*.

In the course of his argument against the belief in a special revelation, the Vicar, as we have seen, repudiates the appeal to miracle. In another connection he rejects the doctrine of prayer, at least as this doctrine is usually understood. Says he, "I meditate upon the order of the universe, and adore its all-wise Creator. . . . I praise him for his mercies, but never so far forget myself as to pray." We have no right to ask him to work miracles in our behalf, to change the order "established by his wisdom and maintained by his providence." "Nor can I pray to him for the power of acting aright; for why should I petition for what he hath already given me? . . . To desire him to change my will is to require that of him which he requires of me."

It should be observed, however, that altho the Vicar refuses to ask God for anything, he admits the propriety of adoration and contemplation. He "*converses*" with his Creator. That is to say, in the wider sense of the term, he continues to pray.

We pass now to a consideration of the positive side of Rousseau's doctrine, which in his own exposition precedes the rejection of revelation, miracle, and prayer. We find that the Vicar's creed is a comparatively short one. Its leading articles are the following:

I. A *Will* gives motion to the universe, and animates all nature.

II. This universal *Will* is *intelligent*.

III. Man is a free agent, and as such animated by an immaterial substance.

"From these three first," says Rosseau, "you may easily deduce all the rest, without my continuing to number them." Among the more important of these other articles of faith are the propositions that God is Good, and that for man there is a future life of reward and punishment.

The former of these two derived propositions is regarded as an inference from the nature of God, considered as an infinite and self-conscious Being. "Goodness," says Rousseau, "is the necessary effect of infinite power and self-love essential to every being conscious of its existence. An omnipotent Being extends its existence also, if I may so express myself, with that of its creatures."

Rousseau's theodicy is very simple. As he sees the problem, the obvious imperfection of the world cannot be made a reason for questioning the perfect goodness of God. "Providence doth not contrive the evil which is the consequence of man's abusing the liberty his Creator gave him." "Inquire no further then, who is the author of evil. Behold him in yourself."

One may well wonder, however, whether so simple a formula will cover all cases of evil. Not to insist upon the case of "natural" catastrophes, such as earthquakes, volcanic eruptions, tornados, etc., which can hardly be conceived to be consequences of human sin, what shall we say of vicarious suffering? Who has established and still maintains the law of heredity, in accordance with which the sins of the fathers are visited upon the children unto the third and fourth generations? Who has so ordered human existence that not infrequently the sinner goes scot free, and someone else endures the consequences of his sin. In a word, even assuming that all human suffering is produced by human sin, it is impossible to

justify the distribution of the suffering, at least if we confine our attention to this life.

Indeed, it is from the injustice of the present order that Rousseau infers the certainty of a better life hereafter. A future life of reward and punishment is logically necessary, in view of the inequitable distribution of pleasures and pains in the present life. As Rousseau puts it, "The more I look into myself the more plainly I read these words written in my soul: *Be just and thou wilt be happy.* I see not the truth of this, however, in the present state of things, wherein the wicked triumph and the just are trampled on and oppressed. . . ." But "If the soul be immaterial, it may survive the body, and, if so, Providence is justified. Had I no other proof of the immateriality of the soul, than the oppression of the just and the triumph of the wicked in this world, this alone would prevent my having the least doubt of it. So shocking a discord amidst the general harmony of things, would make me naturally look for the cause."

This is, of course, one of the hackneyed arguments for immortality. But, in my opinion, it contains a fatal flaw. If only the righteous could take pleasure in the penalties of the wicked, the unjust distribution of pains and pleasures might easily be redressed. If the righteous could enjoy their felicity untroubled by any feeling of pity for the anguish of the wicked, it is possible to conceive that justice would eventually be vindicated. Unfortunately for the argument, however, there is such a thing as human sympathy; and, indeed, just in the degree in which the good are good, in that same degree would their happiness be marred by their sympathy with the wicked in their misery.

No; Rousseau does not succeed in reconciling the attributes of perfect goodness and omnipotence. In view of the manifest imperfections of the world, we seem to be compelled to choose between the all-embracing goodness of God, on the one hand, and his unlimited power on the other. The facts do not permit the retention of both. In one respect or the other, God must be conceived as limited.

Let us now turn back to a consideration of the argument by which Rousseau's *Vicar* supports his first three articles of faith, from which all others are to be deduced.

That the first active cause is a *Will*, is proved by an argument that is found as far back as in Plato. Briefly, it is this: "The first causes of motion do not exist in matter; bodies receive from and communicate motion to each other, but they cannot originally produce it. . . . In a word, every motion that is not produced by some other, must be the effect of a spontaneous, voluntary act."

However, with all due respect for the antiquity of this bit of reasoning and for the good intentions of those who have repeated it from century to century, we are constrained to admit that it depends upon a premise that is far from self-evident. The argument assumes that rest rather than motion is somehow the natural and primitive state of matter. Now modern physical science is based upon the assumption that a particle of matter, if once assumed to be in motion, will continue to move uniformly in a straight line until it is acted upon by some force external to itself. There is, then, no logical absurdity in supposing that matter may have been in motion from all eternity. Indeed this assumption that motion is just as natural for matter as rest, is Newton's "First Law," the law of "*Inertia*."

The *Vicar*'s second article of faith is proved by means of the traditional argument from design. "If from matter being put in motion I discover the existence of a *will* as the first active cause, the subjugation of this matter to certain regular laws of motion displays also intelligence." The world is like a watch. The harmony of its parts, and their evident working together for some end, are such as to render it unbelievable that it is the result of a fortuitous concurrence of atoms.

This argument cannot be dismissed so summarily as that from motion to a spontaneous first mover; but, regarded from the point of view of strict logic, it fails to carry the load which has been placed upon it.

Rousseau, to be sure, is too keen to state the argument in the crude and detailed fashion in which it appears a half century later in the famous *Bridgewater Treatises*. Accordingly, it is not open to the sarcastic remark of Voltaire, that God made men's noses for the wearing of spectacles. But the evolutionary mode of viewing the world has made the argument from the purposiveness of nature less convincing for us than for the men of the eighteenth century.

It is interesting to note that Rousseau, as if foreseeing the use which biology has made of it, argues against the theory of natural selection. "You may talk to me as much as you please of combinations and chances." But, "If organized bodies are fortuitously combined in a thousand ways before they assume settled and constant forms; if at first they are formed stomachs without mouths, feet without heads, hands without arms, and imperfect organs of every kind, which have perished for want of the necessary faculties of self-preservation; how comes it that none of these imperfect essays have engaged our attention? Why hath nature at length confined herself to laws to which she was not at first subjected?" It is evident that Rousseau had heard of Empedocles; and, thus conceived, the principle of natural selection is, of course, sufficiently absurd. Whether, in its Darwinian form, this principle will carry the load placed upon it or not, one result of evolutionary modes of thinking has been to diminish our regard for the argument from design. We may still believe in the purposiveness of the whole evolutionary process; but for us this belief is rather an inference from, than a ground for, our general theistic belief.

Then, too, all the world knows Kant's criticism of this argument, which he called the "physico-theological." Long before the time of Darwin, Kant pointed out that all the physico-theological argument, at its best, can give us, is a clever and resourceful architect of the universe, and not at all the omnipotent and all-knowing God of Christian tradition. As Kant very clearly shows, the use of this argument to prove the existence of an *infinite* being, requires a tacit appeal to

the ontological argument, which he, however, regards as invalid.

The Vicar's third article, that man is a free agent, and as such animated by an immaterial substance, is not so much proved as asserted by Rousseau. "No material thing," he says, "can be self-active, and I perceive that I am so. It is in vain to dispute with me so clear a point. My own sentiment carries with it a stronger conviction than any reason which can ever be brought against it."

This appears to be sound doctrine. We possess a consciousness of self-activity, and the burden of proof ought to be assumed by those who insist upon going behind the immediate deliverance of consciousness. Yet an appeal to "my own sentiment" can scarcely be called an argument. Indeed none of Rousseau's ratiocination is to be taken very seriously. The Vicar repeatedly warns his young disciple of the powerlessness of Metaphysics to lead us to a knowledge of things divine. While employing reason, he nevertheless declaims against the employment of reason. A parallel may be drawn between the method of Rousseau and that of St. Thomas Aquinas. For Thomas, the ultimate appeal is to the authority of the Church; for Jean Jacques, to "sentiment," that is to say, to the immediate feeling of the individual. Yet each employs reason, as long as reason serves the desired end, and renounces its employment just as soon as reason becomes a hostile witness. In other words, for both thinkers, reason is a witness that may be used to corroborate the testimony of another, that is to say to corroborate the testimony of authority, in the case of the one, and of intuition in the case of the other; but it is never to be treated as independently credible. The Vicar goes through the motions of reasoning, but he is not a rationalist. As Morley expresses it, "Though his conception of the deity was lightly fenced round with rationalistic supports, of the usual kind, drawn from the evidences of will and intelligence in the vast machinery of the universe of which we are a part, yet it was essentially the product, not of reason, but of emotional expansion, as every fundamental

article of faith that touches the hearts of many men must always be."³

The issue with which the *Vicar* is dealing is fundamental. It is an inquiry concerning the ultimate nature of reality. When men ask, "Is there a God?" they are really asking two questions in one: "Is there a universe?" and "Does the universe care for human values?" Even if we assume that all that is, is *one*,—a point which the *Vicar* gets over too easily—it is possible to inquire whether this One is interested in us; and it is impossible to *prove* the correctness of either the affirmative or the negative answer to this question. Accordingly, Rousseau is justified in looking for a decision of the issue to "sentiment" rather than to reason; but not, as he seems to suppose, because sentiment is infallible and reason is prone to all error, but rather because reason does not have sufficient data upon which to base a decision; while the issue is, nevertheless, one which must be decided one way or the other, and indeed is decided, in principle, either affirmatively or negatively by each one of us.

One result of this appeal to sentiment or immediate feeling is the tendency, which we have already noticed in Rousseau, to reduce the articles of faith to the smallest possible number. Many-articled creeds are the product of reason. Feeling is comparatively inarticulate and indefinite. Another motive for making the list of fundamentals as brief as possible was the desire to have a theology such as is accepted by all men everywhere. Indeed this is probably the deeper motive for Rousseau's appeal to feeling rather than to reason. There seems to be less inequality in men's ability to feel than in their ability to think in syllogistic fashion. Moreover, so at least it seemed to Rousseau, feeling has been less subject than reason to the perverting and divisive influences of civilization. Accordingly, we might expect to find truth and essential agreement even among the most diverse nations, if we should take an inventory of their intuitive convictions, rather than of their reasoned doctrines.

³ Morley, "Rousseau," p. 262.

In this tendency to limit his creed to those articles which all men were supposed to approve, Rousseau was following the lead of his deistical predecessors. According to Leslie Stephen,⁴ the deists were the first to apply the old criterion of catholicity consistently, and in a thoroughgoing manner. The old theologians had said that the Catholic doctrine was that which was believed *ubique, semper, et ab omnibus*, "everywhere, always and by all." The formula served its purpose fairly well as long as *ubique* was limited to Europe, *semper* to a thousand years or so, and *omnibus* to Christians; but in the sixteenth, seventeenth and eighteenth centuries, men's conception of the world had been notably enlarged. To omit the mention of all else of a similar tendency, the geographical discoveries by which the age was fascinated compelled even the dullest intellect to recognize that there were other continents than Europe, and other men than Christians; and that by definition a truly Catholic creed must contain only such articles as were held by Jews and Mohammedans, by Hindus and Chinamen, as well as by Christians.

If one should ask whether on the whole Rousseau helped or harmed the cause of true religion, the answer would depend upon the point of view of the inquirer, and especially upon his conception of true religion. Speaking from the standpoint of a liberal Protestantism, Duffau concludes that the proximate effect of the *Savoyard Vicar* was bad at Geneva, but good at Paris.⁵ And John Morley, who expects the religious sentiment of the future to attach itself to "the great unseen host of our fellows who have gone before us and who are to come after," rather than to any metaphysical entity, has a good word for the religious influence of Rousseau. Morley, it is true, in one passage speaks disparagingly of Rousseau's faith as "a rag of metaphysics floating in the sunshine of sentimentalism"; yet elsewhere he admits that "Rousseau's deism, while intercepting the steady advance of the rationalistic as-

⁴ "History of English Thought in the Eighteenth Century," Vol. I, p. 83.

⁵ Eugene Duffau, "La profession de foi du vicaire Savoyard," p. 86 f.

sault, and diverting the current of renovating energy, still did something to keep alive, in a more or less worthy shape, those parts of the slowly expiring monotheism which men have the best reasons for cherishing."

Historians tell us that Rousseau exercised a mighty influence in Germany—on Kant, Herder, Goethe and Schiller.⁶ It is said that the only portrait in Kant's study was a portrait of Rousseau. And Kant testifies expressly to his indebtedness to the French thinker. In a notable passage in the *Fragmente* he says, "I myself am by nature an inquirer. I feel an absolute thirst for knowledge and a longing unrest to advance ever further and to enjoy the delights of new discovery. There was a time when I thought that this was what conferred real dignity upon human life, and I despised the rabble who know nothing. Rousseau has shown me my error. This dazzling advantage vanishes, and I have come to honor man, and should regard myself as of much less use than the common laborer if I did not believe that this speculative philosophy will restore to all men the common rights of humanity."⁷

As has already been indicated, Rousseau was not at all original. Not only is it probable that everything he said had been said by someone else (which could be affirmed of almost any thinker), but also that everything he said was learned by him from someone else. His arguments had all been repeated over and over again. His doctrine of the supremacy of "sentiment" is found in the mediæval mystics, in Pascal, in the German pietists. He has been compared to a graphophone, receiving impressions from all sources, and then reproducing them in a somewhat louder and more strident tone. In him ideas and tendencies which among his contemporaries lay almost dormant were brought to clear consciousness, in preparation for the dominant role which they were destined to play in the first half of the nineteenth century.

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⁶ See Thilly, "History of Philosophy," p. 391.

⁷ Cf. Hibben, "The Philosophy of the Enlightenment," p. 159.

V.

OUR GOSPEL TO-DAY.

PAUL B. RUPP.

A superficial judgment of the present age would instinctively pronounce it morally bankrupt. With all the great powers of Europe at death grips with each other, and bitter hatred rankling the hearts of the belligerents; with European civilization indulging in the most scientific brutality and large-scale slaughter ever known; and with all the neutral nations trembling lest they too will be drawn into the fearful maelstrom of war,—never did the world seem to stand in such need of a positive gospel and a redemptive power as in this year of our Lord 1917.

Moreover, as we examine the domestic condition of our own country we are greeted by a very ominous situation. Strikes and discontent are everywhere in the air, and widespread discontent is one of the sure indications of social maladjustment. When one corporation is able to net \$86,000,000 in profits in ninety days, but at the same time pays from \$2.50 to \$3.00 for common labor; and when another declares \$128,000,000 in dividends in twelve months, and yet refuses to raise the wages of its Bayonne workmen, we are not much beside the mark when we assert that a large part of this discontent is due to the fact that labor is not sharing equitably in the profits of industry,—and this, too, in a year in which a dollar has only one fourth of the purchasing power of twenty-five years ago. In addition, there is general evidence of extravagant and thoughtless expenditure, of "high living," if you please, especially on the part of those who can least afford it; and on all sides we witness a mad scramble for the dollar and a hurried quest for pleasure which, to say the least, are disquieting. Our social life appears to be undermined by

injustice and greed; our political life honeycombed by graft or incompetence; and our religious life unsettled by waves of emotional excitement or enervated by sensational froth. From surface indications alone no century was ever in such need of a moral dynamic and spiritual vision as the twentieth; yet no other century seemed to be so utterly oblivious of its really vital needs.

But beneath the surface we observe certain other tendencies which are reassuring. The very peoples who are locked in the death grapple are at the same time revealing such a fine spirit of self-sacrifice that we may expect almost a new birth for them. Europe will come out of the war chastened in spirit, for it is learning the prophetic lesson that true conquests are made not by might nor by power but by a new spirit enshrined in a nation's heart.

And America, too, is not nearly so bad as it is painted. At its heart there is a genuine idealism which is slowly pushing the nation on to higher ground. Its discontent over what is is caused in part by its idea of what ought to be. The high tides of sympathy which have surged through it during the past two years are real evidence that love of money and amusement are not its ruling passion; on the contrary brotherhood makes a stronger appeal to its heart than does personal gain.

It is just here that America presents a paradoxical condition. We believe that two years of warfare have proved that the heart of America is still right. This innate morality must have an essentially religious basis; yet America does not seem to be interested vitally in organized religion, or the church. The average man is inclined to think that idealism alone is sufficient to save a nation's soul; that a spiritual gospel is entirely superfluous.

There are three elements in our modern life, we believe, which are responsible in large measure for this apathy towards the church; the first is scientific, the second is economic, the third is religious.

1. The scientific element asserts that there are practically

only two requisites for all healthy and normal progress: an untainted heredity and a favorable environment. Let the human strain be kept pure, let it be cultivated in an atmosphere which is clean and conducive to personal integrity, and the resultant should be a character worthy in every respect. Hence the average scientist is more interested in the family tree and neighborhood of the modern reprobate, than in his inner life. He also stresses proper mating and an efficient educational system for the development of a sound mind in a sound body, hoping thereby that a sound morality will be the finished product of the whole process.

2. The economic element in modern life dwells upon the family income as the sole moral determinant. Let the wage be sufficient for the proper maintenance of the home, so that not merely life's necessities may be enjoyed but also some of its luxuries; let the day be given its traditional division into eight hours each for work, recreation and sleep; let the mind be freed from the haunting specter of a helpless old age; and let the future be provided for in the prosperous present;—then will our natural idealism be given free play, and life will be delivered from the vices which now make it so depressing.

3. In respect to the religious element, we find that religionists have always divided themselves into three schools: conservative, mediational and liberal. And it is the overemphasis of non-essentials or an obstructionist attitude towards the conclusions of sound scholarship on the part of the first two schools which have been instrumental in turning thoughtful people away from the church towards science or a politico-economic philosophy as the *summum bonum* of life. When reasoning people are confronted with an unreasonable dogma or a certain species of church rite or government as indispensable to Christian faith and church membership, they are likely to become indifferent to the faith. Yet they are aware that in human life there is an alien factor which must be exorcised before human life can be at its best. Thus, repelled by the medieval terminology and concepts of the conservative,

or annoyed by the compromising attitude of the mediationist, and as yet unaware that there is a place for the scientific spirit in religion, they seek elsewhere than in the church for the means by which human life may be transformed and exalted. Science and a social philosophy have secured a host of followers who have become indifferent to, or antagonistic to the church because its faith has been interpreted by a system which was not subject to revision or question. The church is not in good odor with certain scientists and socialists who believe that the ethics of Jesus is broader than any creed, and that the moral life is infinitely more valuable than metaphysical dogma or apostolic succession.

This one-sided emphasis of science and socialism upon factors which, though important, are not all-important for race regeneration; as well as the broadcast neglect of organized religion, caused by a faulty interpretation of religion's real message, leads us to some searching questions. For example: will the hope of science eventually find its realization in a perfected human race, apart from any other factors which religionists deem important? Does an economic philosophy give promise of ever eliminating the vices which create the system against which it so severely complains? And can Christianity be interpreted in such a way as to win the support of those who have an intellectual doubt of its worth? Or to put our questions in another form: Is the evolutionary theory of the scientist *alone* sufficient to explain the genesis of character or afford a genuine guarantee of ultimate human redemption? Will the world be freed from every semblance of selfishness and become thoroughly righteous once its stomach is comfortably filled and its back well clothed and housed? And is Christianity necessarily antagonistic to either the methods of science or the aims of an economic philosophy?

To ask these questions is almost to answer them. In respect to the hope of the scientist concerning the race, we find our best illustration in the scientist himself. It is altogether possible for one who is true to the scientific spirit, who can

trace the direct connection between cause and effect, and who by induction can reason out to a broad general principle, to betray such ugly traits of character as to be in manifest need of moral transformation. Secondly, a cursory reading of history will prove quite clearly that material prosperity and moral soundness are not synonymous terms; that in fact a nation may possess a philosophy which is quite idealistic (as, for example, Greece in the fourth century B.C.) and yet glorify a social system which is ethically unsound. In reply to our third question, we think we are right in affirming that Christianity is broad enough to include both scientific methods and socialistic aims, and to live in complete accord with both. Science finds its working tools in the natural world, its purpose in the explanation and investigation of natural causes, forces and effects, its guiding principle the theory of evolution; while it considers the human mind as quite capable of directing its investigations and formulating its principles. These facts Christianity ought unconditionally accept; for it considers the natural world as the only sphere in which the Christian life can be normally developed. In respect to the social economist, Christianity should be willing, and is, to join hands with him in the construction of a just social order,—which is the real aim of both. But while the socialist seeks to realize his aim through the socialization of industry, Christianity believes that it can be accomplished only by a change of ideals and a purification of motives. The church therefore must accept the methods of science and the aim of the socialist as contributory elements of social progress; but it must emphatically reject both as *sufficient* to give permanence to moral ideas or cause a single man to love “the true, the beautiful and the good.”

The church consequently believes that it has both a mission and a message for the twentieth century. Its mission is to show the world that life is worth while and socially helpful only when it is shot through and through with altruism; that wars and rumors of wars will cease when the rights of man,—not

those of the Englishman nor German alone,—but those of Man the world over are respected and safeguarded. But this can come about only through the *gospel*, which it is the sacred privilege of the church to preach. For we have yet to discover a man who has simply evolved into godlike character, apart from any influence which religion could bring to bear upon him. And we have yet to find a social order in which men and women loved mercy and dealt justly with one another, without at the same time walking humbly with their God. Christlike character and justice are not the natural products of evolution and law, but of a spiritual power which germinates in the heart and fructifies in helpful deeds and saintly living.

What now is this gospel of which the world stands so much in need? We may at once dismiss the interpretation which the professional evangelist and the legalistic churchman give to the term,—the former stressing deliverance from hell, which is a gratuitous assumption unwarranted by a careful study of the four gospels; and the latter preaching an august deity whose will must be implicitly obeyed,—an idea of God which the sixteenth century reformers early in their career did their best to change. At the same time we must be careful not to confuse the gospel *about Jesus*, which the first century evangelists preached to their age, *with the gospel which Jesus himself first proclaimed* to the world. Paul's statement to the Philippian jailor was not the message which Jesus spoke to the Samaritan woman.

We have said that there is an alien factor in human life which must be exorcised before life can be at its best, and this alien factor is selfishness, which lies at the root of all wrongdoing. But it is not enough merely to eliminate selfishness, a negative work; we must substitute a *new* spirit in its place, and that is selflessness, or altruism inspired by love. Selfishness brings one into collision with one's fellows; altruism works for harmony with them. But how may the one be uprooted and the other planted in human life? This is the special province of the Christian religion, for it alone possesses a moral dynamic. Let us proceed to define.

"Gospel" is the old Anglo-Saxon word for "God's story." In the Greek the word is *εὐαγγέλιον* or "goodtidings." God's story, first told by Jesus, is good tidings. But good news of what? One of the striking features of the synoptists is that they nowhere define the word "gospel." It is used repeatedly, but never interpreted. It seems to have had a content so familiar to the writers that they considered a detailed explanation unnecessary. But we today are not so fortunate. In fact so various have been the ecclesiastic interpretations of the word, and so much has been preached as the veritable gospel which is either contradictory to the clear teaching of Jesus or intellectually nauseating, that it behooves the twentieth century church to re-interpret Jesus' gospel in a manner true to both reason and experience.

As we study the synoptic gospels we find three main ideas entering into the "good news" of Jesus: GOD, MAN, and their mutual relationship in THE KINGDOM OF GOD.

1. *God.*—We little appreciate the value of Jesus' conception of God for the first century Jew. To him God was a despot, far removed from the human order and eternally angry with his people because of their continual disobedience to him. Hence the Jew engaged in a weary round of sacrifices and rites, believing that God's anger would thereby be in time averted and his desires satisfied. This is the origin of ceremonial ablutions, fastings, tithings, and liturgies of first century Judaism. God hovered like a gloomy cloud over the Jewish conscience; and at any time the cloud might emit the forked lightnings of divine vengeance in behalf of broken law.

But Jesus came preaching divine *love* instead of vengeance, of love expressed in terms of human fatherhood. "Like as a father pitieth his children, so the Lord pities them that fear him;" but Jesus changed the word pity to love, and he included all people, despite their color or tongue, in the word children. No man is so exalted that he does not need God's loving care; and no one is so low down in the scale of life as to be outside the range of God's love. The consequence of this new inter-

pretation of God—which had indeed a dim foreshadowing in the prophets, but which was perfectly illustrated in the *life* of Jesus—was that the publican and sinner received new hope and “the common people heard him gladly.” They began to understand that the “heart of the Eternal is wonderfully kind,” and they began to turn towards God. We can understand, accordingly, the joy of a Magdalene, or a Matthew, or a Zacchaeus, who had long believed that they had no claim upon the tender mercies of Jehovah,—if indeed he was tender in mercy at all. Now, through the preaching of Jesus, their whole outlook upon life was changed, for it became wonderfully circumscribed by the providence of a loving Father.

It is true, that Jesus’ message of a good God was not by any means universally accepted in his day, as it is not universally accepted by the conservative evangelist of to-day. There were those who emphasized *method* of worship to the neglect of its spiritual value, and divine justice to the obscuration of mercy. Pharisees and Scribes also believed in God; but they thought he could be served only by the method prescribed by the Mosaic and Levitical codes. Any departure from the hierarchical interpretation was a heresy which they could not brook, for it was their established right to lead the people in matters religious and spiritual. But Jesus’ conception of God was so different from theirs, his manner of serving God so strange, and his speech in respect to God so grossly familiar, that they forthwith charged Jesus with blasphemy; and, true to their narrow character, they opposed him at every turn.

We must not fail to note that the distinction of Publican from Pharisee was a matter of attitude. Both believed in God. But the former practically assumed that God was unapproachable; the latter believed that he could be approached, but only by means of the ceremonialism we have mentioned. The Publican in time came to lose hope in God and degenerated into a religious outcast; but the Pharisee was sure that his method led to ultimate vindication in God’s sight. Hence the despair of the Publican and the intolerable smugness of the Pharisee.

When, however, Jesus re-interpreted God to his people as a Father of perfect and holy love, who cares for all his people always, even in the midst of their sin, then the sinners flocked at his heels, but Pharisees and Scribes turned contemptuously away.

It is in this *Christian* gospel of God which Jesus proclaimed that the church has a real message to the indifferentists of this age. It says to the scientist: we believe with you that this universe is under the reign of law; that there are natural forces at work which maintain the equilibrium of the universe. But these forces are God's forces, they are under his supreme control, they are the "energies of his will," and through them he is working all things for good for his people, and by means of them he is steadily bringing good out of every evil. For God is perfectly good. Let us both work together with him and for him, for it is really in him that we live and move and have our being. And to the social philosopher the church declares: the just social order at which you aim is likewise God's own ideal for his people. For the Lord requires of us nothing more than that we love mercy and deal justly and walk humbly with him. Let us accordingly join hands in helping God create a new world wherein dwelleth righteousness, and the world will permanently profit by our coöperation.

2. *Man*.—In respect to man the gospel of Jesus and his church is in complete harmony with twentieth century humanitarianism, which is, in fact, really an unconscious product of the original Christian impulse. Both believe that man is more than the food he eats, and that his final destiny is not shared by the brute of the field. Jesus constantly stressed the natural worth of man, as far more valuable intrinsically than all the birds of the air and the lilies of the field. That human personality is capable of the highest spiritual development is an inference we draw from Jesus' teaching. Christianity asserts that man comes into the world with a three-fold endowment: physical, intellectual and spiritual, each filled with immense latent possibilities, and each waiting to be brought into contact

with certain forces fitted to draw out its possibilities to the fullest maturity. Ordinarily the physical and intellectual receive careful attention, but the spiritual is often stunted by neglect; then a sudden impact is made upon it in the religious revival, and after the convert has "gotten religion" his spiritual nature is expected to blossom forth in finest flower,—which it seldom does. Yet it is his spiritual endowment which gives man his distinctively human character, and this too must be cultivated by what the modern church terms "religious education" before man can become a well-rounded Christian. Religious education must deal with two fundamental ideas: first, the sense of one's personal sonship of the heavenly Father. Whether this is created by the revival, an isolated study of scripture, or by the religious influence of church or home matters not; but *it must come*, ere man can reach his highest point of excellence we call salvation. Secondly, the knowledge of man's innate brotherhood to man, the innumerable methods by which one may serve man, and a wholehearted consecration to this service. The first element alone has been emphasized in revivalistic circles through the common appeal, "Get right with God." But the second is no less important, for it is the other half of the "first and great commandment" upon which "hang all the law and the prophets." Once the sense of man's worth and sonship is cultivated, and the act of complete consecration to God and man performed, then God begins to act upon the human spirit in a way too subtle for analysis,—and here is the real dynamic of the Christian faith,—and we know that the human spirit is slowly being transformed into the stature of Christ and developing the finest Christian graces and virtues.

Through the foolishness of preaching and the study class the twentieth century church must proclaim the good news of man's personal worth and eternal sonship of the Father, and God's willingness to furnish man the power to live like a son. And surely in an age of the most brutal warfare, oppression and greed, this good news has a worthy place. Since man is what

he is, he dare not be unjust and unbrotherly towards his fellows, whether they be rich or poor, black or white; for he is compelled by the power of a new affection to love mercy and deal justly. He must recognize and respect the incalculable value of his brother, just because he walks humbly with his Father. The only right he dare insist upon is his right to be called a son of God; the only duty incumbent upon him is his duty towards the other members of the human family. Thus is selfishness driven from his soul, and altruism marks his whole life.

We are aware that some one may object that in this estimate of man sin is not given its proper emphasis, and that salvation is therefore robbed of its vital content. The conservative churchman, with a long line of legalistic tradition back of him, will insist that man must first cultivate a profound sense of his sinfulness before there is any hope of his regeneration. But we question the validity of the objection. For one to be told that he is a sinner of the deepest dye would not be "good news" to him; of that he is already and very painfully aware. In his sober moments he fully realizes that there is a peculiar twist in his moral character which is at variance even with his own ideal of what he ought to be. What he needs to learn is *how* to achieve his ideal, and that can best be accomplished by telling him the simple story Jesus told his hearers,—that God loves him in spite of his sin, that God is ready to help him be his best, and that there exists in his soul a potential character which God alone can bring to full fruition. Not what he is, but what by the grace of God he *may* become,—that only could be good news to a traitor Judas or a harlot Rahab. This is the secret of the discipleship of Peter and John. When Jesus called them into his fellowship he made no reference whatever to their real or fancied sinfulness; he merely told them what he would make of them, "fishers of men,"—or what they could become *by his aid*. And this, we believe, must be the true approach to the heart of every one, in order to speak to him a message that will be really "good news."

3. We come now to the mutual relationship of God and man in *the Kingdom of God*. The first century Jew understood the kingdom to be nothing more than a rehabilitated Israel, with the Davidic dynasty re-established in Jerusalem and thence exercising lordship over the known world. This idea was of course of the earth, earthy. Jesus spiritualized the notion of the kingdom, retaining its universalism, but localizing it in the human heart. The God who is spirit is Father of spiritual beings, who reciprocate his paternal care by righteous and loving lives; who desire more to rule their own souls than capture a city. Men and women who are likeminded with God, who look upon life from his viewpoint, as an opportunity for unlimited service, and upon things as the means to perform that service; who regard all men as brethren, endowed with the same rich potentialities and capable of reaching the same high character of Christlikeness, and therefore worthy of the most thoughtful and affectionate consideration,—people of this type of mind and character are the sole members of the kingdom. The kingdom is a wonderful spiritual reality to them, though they see its manifestation among human relationships in a very material world. And they who believe that God is their common Father and man their brother are always business men of known integrity, who regard their business as the means to the world's service; they are politicians and statesmen who fashion public policies, both domestic and international, according to the ethics of Jesus, for they believe that it is righteousness and not militarism which exalts a nation; they are professional men and women who consider the public good the main object of their professional labors; they are wage earners who are intent upon giving a just return for their hire. In short, the kingdom of God is composed of people who are God-intoxicated and man-serving. They are centers of divine influence which penetrate every nook and corner of a diseased social order; they are nuclei of processes which will find their completion in a new social order of peace and goodwill. The salvability of the whole world is the conviction of the awakened church of the twentieth century.

But is this conception of God, man and the Kingdom "good news" for the present age; is it a real gospel for a world which for the past two years seems to have slipped a cog in its moral machinery? Surely, the message of a God whose activity in the world is inspired by holy love, not by caprice or hate; who has his hands upon the cosmic order, and who by means of all the natural and spiritual forces of the universe is steadily bringing good out of evil,—this ought to be good news in an age when it is intellectually easy to assume a blind fate or an "economic determinism" as the secret of human destiny. Secondly, the message of brotherhood, which lay at the core of Jesus' teaching, should be good news to the host of strangers who have come to our ports from all the lands of the earth; and it should be the magic word at which the gates of Janus will close forever, and by which war will be made an obsolete term for savage struggles which have long since passed away. Finally, the message of a new earth wherein dwelleth righteousness, where friendly coöperation will be substituted for warlike competition, where every man will sit under his own vine and fig tree which he has earned by productive toil, and where society will love mercy and deal justly day by day,—the message of such a Christianized and glorified social order should be good news in a day when rivalry leads to bitterness and profit-seeking to all the evils of the decalogue.

This gospel of the church is the *sine qua non* for the world's redemption. All attempts to humanize its practices and methods, without at the same time touching its heart, are bound to fail, for it is the world's heart from which proceed the issues of its life. Its spirit must be changed, its motives purified, its desires unselfed, before there can be any hope of its moral transformation or permanent peace. Back of all arbitration treaties and Hague tribunals, back of all international agreements and alliances there must exist mutual confidence and Christian respect, in order that treaties may no more degenerate into "mere scraps of paper." And back of this mutual confidence and respect there must abide three things:

faith in a loving God and Father, hope for a truly moral social order, and love for man as brother; "these three, but the greatest of these is love."

Thus evangelicalism, which began in the first century as a new interpretation of God, man and society; which continued in the sixteenth as a democratizing of religion, and in the eighteenth as a personal experience of salvation,—and yet in all centuries was bound hand and foot to ecclesiastical authority and tradition,—has in the twentieth reverted to the kernel of Jesus' gospel as explicitly "good news"; news of three realities which in their essence are spiritual: *God*, as the everpresent and everloving Father who is continually working in a progressive way for the ultimate good of his people; *man*, as God's own child who is capable of reaching the ultimate goal of Christlikeness; and a moral *society*, as the sphere in which man works out his salvation with fear and trembling unto the perfect day.

But it is no easy feat to maintain an unalterable faith in the Father God and brother man and a redeemed social order. In time of monstrous calamity, like the San Francisco earthquake or San Pierre eruption, when all the forces of nature seem to be holding wild carnival, it is much easier to believe in no God at all than in one of infinite and compassionate love. Again, when one reads in the daily papers of the brutal passions which so often appear to crush down all the finer sentiments of the heart; or of the graft and corruption which make American politics the laughing stock of the world; or of the sordid pleasures with which so many of earth's millions are evidently fascinated,—it is exceedingly difficult to believe that man is under God's tutelage and on the high road to perfection. And again, when we witness the apparent indifference of society toward the manifest injustice meted out to its helpless elements by those who are sitting in the seats of the mighty; when we see the nations of the world fighting for a place in the sun over the bleeding body of a weak sister,—surely it is hard to believe that they will in time become the kingdom of our God and his

Christ. God at times seems to be so cruel, man so vengeful, society so corrupt.

Yet, in spite of these selfsame contradictions which existed in his own day in even greater intensity, Jesus proclaimed the good news of God's infinite goodness, man's incalculable worth, and the salvability of society. What is required of his disciples of the twentieth century is to repeat his message in its wholeness. For it is this good news alone which will strengthen our flagging courage in time of seeming defeat and cause us to peer with undimmed eyes into the future where Jesus' words will be fulfilled in their entirety. In the meantime we must be glad that we are his representatives in the modern age and rest content with the mere vision of what shall be, though we may not witness its consummation on earth.

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VI.

THE DEITY OF CHRIST FROM THE STANDPOINT OF HIS LIFE.

J. HAMILTON SMITH.

There are many roads that lead to Rome, and there are many avenues of approach to the person of Christ. In choosing the present one the writer does not for a moment presume that other approaches may not be as direct and even more convincing to certain types of mind. He has chosen this one because it is more convincing and less vulnerable to his own mind, because it is adapted to the spirit of the age. The age in which we live is not one in which there is the rest and quietness of clear, unshaken religious conviction; nor on the other hand, is it one of blatant infidelity, and base satisfaction in a life without religious purpose. It is an age interpreted by Tennyson, which hears a voice saying hope no more, but whose heart, like a man in wrath, rises up and answers "I have felt." It is an age interpreted by Browning, in which faith and doubt are in tremendous conflict, with faith victorious in the end. It is because of this spirit of the age that the writer has felt the present method of approach most impregnable.

Jesus was born in a conquered province of the Roman Empire, in the most despised city of the meanest subdivision of that conquered province, from which no good thing had ever come—and from which none was expected. He was born of a people despised, obscure, ignoble. Yet he was destined to achieve a fame that would outlast the Cæsars, and to be loved and honored when the last of that great race had passed from the memory of man. He was destined to be a conqueror. Through the purity, goodness, gentleness, the sheer moral

worth and beauty of his life he was to conquer men. His soul was to be his only weapon. And in conquering men he was to lift them up in some measurable degree to the standard of the moral worth and beauty of his own transcendent life. Now, moral goodness and moral beauty are realities lying at the basis and beneath all forms of the best religious expression. They are no dream—though the dream were worth much to humanity—and they are not mere utilitarian conveniences. They are fundamentals, ultimates, in spiritual thinking.

It is an admitted fact that of all the characters of human history there is none who so embodies in himself this ideal of moral worth and beauty, as Jesus of Nazareth. He gathers in himself and expresses all of the varied virtues of humanity. I presume that there is no more beautiful summary of those virtues than in the thirteenth chapter of I Corinthians. "Love suffereth long and is kind, etc." If I were to substitute the name of Julius Cæsar or Shakespeare or Plato for the word "love" you would feel an incongruity. I may substitute the name of Jesus there, and it is perfectly fitting: Jesus Christ suffereth long and is kind; Jesus Christ envieth not; vaunteth not himself, is not puffed up, doth not behave himself unseemly; Jesus Christ beareth all things, believeth all things, hopeth all things, endureth all things, etc. There is no incongruity. This is our noblest conception of humanity. And we agree with that man who said "this is my noblest conception of Deity."

Men enough there are who would have found greater proof of the deity of Christ in casting himself down from the temple amid the plaudits of the multitude, than in the love that could offer in defense of his murders the only extenuating circumstance their conduct could possibly allow. Men enough there are who would find greater evidence of deity in ten legions of angels delivering Christ from the cross, than in the love to the uttermost which could die upon the cross for the sake of its beloved. This approach is satisfying to a certain type of

mind. We find no fault with it. Only, it does not meet the skepticism of this age. But if love is the deepest principle in the being of Deity, then the power which kept Christ on the cross was a far mightier one and had in it more of the divine than would have been necessary to leave the cross. It was not by the nails through his hands and feet that he was held, nor by the ropes with which his arms were bound, nor by the soldiers watching him; no, but by invisible bands—by the cords of redeeming love. And when I look into the actual life of men that I know, and the men and women of history, there is none who so fills my soul with reverent love and an earnest desire to follow him as does Jesus of Nazareth. If men say, you are not looking at a real life, but at a portrait which his apostles have idealized, John Stuart Mill has given the answer, "All the evidence goes to show that his apostles got their ideal from him, and not he his ideal from them."

What is divine? What shall I worship? I will not worship power for the greater the power the worse if it be used selfishly. This is a fact very evident among nations today. Power is necessary. It has its place. It is not enough to be good. You can be good and helpless. You have got to be efficient. A God without power would be no God at all. Power is necessary, but we don't worship power. I will not worship wisdom; for the greater the wisdom the bigger the rascal, if that wisdom is divorced from conscience. No, this will I reverence: I will reverence unselfishness; I will reverence service; I will reverence self-sacrificing love. And nowhere in all history is there such an embodiment of service and love and self sacrifice as in the life of Jesus of Nazareth. This is the feeling of the race. When one of Victor Hugo's characters recognizes the love and sacrifice of Jean Valjean, the great novelist makes the man cry out "How should I have known you? Why, you are Christ! You are God!" Nowhere in all history is there such an embodiment of service and love and sacrifice as in the life of Jesus of Nazareth.

"But Thee, but Thee, O sovereign Seer of time,
 But Thee, O poet's Poet, O Wisdom's tongue,
 But Thee, O man's best Man, O love's best Love
 O perfect life in perfect labor writ,
 O all men's Comrade, Servant, King, or Priest,
 What *if* or *yet*, what mole or flaw, what lapse,
 What least defect or shadow of defect,
 What rumor, tattled by an enemy,
 Of inference loose, what lack of grace
 Even in torture's grasp, or sleep's, or death's—
 Oh, what amiss may I forgive in Thee,
 Jesus, good Paragon, thou Crystal Christ."

I do not need to prove that he was of a virgin born—though I accept it as I accept anything else which I don't know anything about. Proof of virgin birth would not be a proof of deity, nor would its absence be a disproof. I feel sure of this, that when Simon Peter said, "Thou are the Christ the Son of the living God," he did not know that Jesus was of a virgin born. I do not need to prove that he rose from the dead, though I am sure that there is no fact in history better substantiated than the resurrection of Christ. And when I see the Father touch with divine power the cold and pulseless heart of the buried acorn, and make it burst its prison walls and climb to a new life in the oak, I know He will not leave His Son to a cave in the ground. I do not need to prove that he wrought miracles, though the wonder would be that he should not have wrought miracles—No, take this away—I do not take it away—but if you should take all this away, Jesus of Nazareth would still stand the one transcendent figure toward whom the world is growing, and whom the world has not overtaken, no, not in his teaching.

When Jesus came all controversy was settled by war; it was nation against nation and tribe against tribe. The world looks to-day as though it had not progressed much in this respect. Nevertheless, Jesus said, Learn a better way: If thy brother hath aught against thee, go and talk it over between him and thee, and perhaps you will gain your brother. If that fail take a friend along; perhaps two can accomplish what one

could not. If that fail bring it before the ecclesia, the brotherhood, the congregation; and if that fail let the man be to you as an heathen and a publican. This ought to be applied to nations. Talking it over is diplomacy, taking a friend along is arbitration; and bringing it before the ecclesia is bringing it before a world court. And some day, if this fail, we shall cut ourselves off from that nation and see what that will accomplish. And the only excuse for the present war is the claim that it is an effort to bring about a federation of the world in which this plan of Christ would be possible. And still the Crystal Christ marches at the head of the procession. Some day the world will learn this and some men now considered ignominious will be honored above their fellows.

When Jesus came all sin was thought to be something to be punished, and the more cruel the punishment the better. It was an appeal to fear. Now this is a legitimate appeal—a necessary appeal. But it is not the only appeal. After all, punishment only makes the man less wicked. It does not make him good. Jesus came, and said, sin is a disease; cure it. The inspiration of faith and hope and love is a better cure than fear. And Judge Lindsay has dared to take him at his word, and by the inspiration of hope and faith and love has wrought miracles among the youth of Denver that sound almost like those of the New Testament. And Mr. Osborne has demonstrated the fact that it is possible to do the same thing even with older prisoners in Sing Sing. And still the Crystal Christ marches at the head of the procession.

When Jesus came the world was inspired by greed. Jesus said, you are mistaken. Not the strong who get the most, but the meek who inherit most are truly blessed. And now an American millionaire says, "I have spent one half of my life in trying to get money from others and the other half of my life in trying to keep others from getting money from me; and I have found happiness in neither half." And Theodore Roosevelt tells a body of students, that if they want happiness beyond the happiness of a guinea pig they must get it from

the service they render; and a university professor says, if you pursue happiness happiness will flee from you; but if you follow duty and service happiness will go with you as your companion. And still the Crystal Christ marches at the head of the procession.

When Jesus came there was no common bond of humanity. The success of one man or nation implied the absence of success in another. Jesus said, "All ye are brethren." Centuries many and long went by, and at the close of the eighteenth a group of radicals dared believe it and organize a government on the principle that all we are brethren. Since then the world has seen that it is possible for men of different religious faiths, different social conditions, different nationalities and races to live together, united by a common human aspiration and a mutual respect. We have been speaking of our ideal with bated breath, but we have dared to try it in an imperfect way, and have been blest above the nations of the earth. And now men tell us that the purpose of the war is to halt a government which says that this is impossible and that war is a biological and a moral necessity. And still the Crystal Christ waves the banner of brotherhood at the head of the procession.

Now, when I stand face to face with this low born but transcendent Galilean, and think of the loftiest ideal of God which humanity has had revealed, and compare it with this prophet, when I contemplate the admitted facts of his life, the effect of his ministry, so vast, so far-reaching, when I consider his personality pervading the world, and drawing all men unto himself, my soul falls down before him, looks up to his thorn-crowned brow and spear-pierced side, and exclaims, "My Lord and my God." He is not a man. He is God incarnate.

POTTSTOWN, PA.

VII.

MERCERSBURG THEOLOGY—ITS EFFECT UPON THE LIFE AND HISTORY OF THE REFORMED CHURCH.¹

Z. A. YEARICK.

In the discussion of this subject it will be impossible to bring to your attention anything new, or that is not already known to most of the members of this association; and yet it may be well to have our memories refreshed regarding the facts that must necessarily enter into any proper consideration of the subject.

Throughout the paper the term "Mercersburg" is not used locally, but, with a few exceptions, in a general sense, as standing for the double title, "Mercersburg Theology," and as representing all adherents of this particular system of theological thought. I will not encumber the paper with quotations from the leading representatives of the system, as one would naturally do in presenting a more extended review. Nor is it my purpose to discuss fully some particular phase of it, but simply to give a general outline of its scope and bearing. This outline will be in the following order:

I. The character of the dominating theological thought of America at the time when Mercersburg Theology arose.

II. The theological and ecclesiastical status of the Reformed Church in the United States, at that time.

III. A transitional period in the history of the Reformed Church, preliminary to the entrance of Mercersburg Theology.

IV. The leading features of Mercersburg Theology.

1. The person of Christ given central place.
2. The Church magnified.
3. The sacraments emphasized.
4. Divine worship dignified.

¹ This article was read by the author at a recent meeting of The Lehigh Valley Ministerial Association and is published by request.

5. Educational religion conserved.

V. The influence of this theological movement on the Reformed Church.

1. She thereby attained her self-consciousness.
2. The ministers of the Church possessed a definite standard by which they were enabled to preach an eminently positive, comprehensive gospel, and,
3. It saved the Church from being carried away by the emotional religious spirit of the age.

The principal points emphasized in the Reformation of the sixteenth century were the Bible as the Word of God, justification by faith and the spiritual freedom of the individual. There was at the time abundant reason for the emphasis thus placed. But it was easy to carry it too far and place in subordination to these Christian facts that which was of really more vital importance to a properly balanced system of theological thought. Indeed this, in course of time, was actually done. The Bible was considered to be verbally inspired and given the central and dominating place in Christianity. The doctrines of justification by faith and spiritual freedom were perverted into separatistic individualism and religious license. Puritanism dominated everywhere. The tendency was to see things in the abstract, not in the concrete. The philosophy of world history was out of the range of the mental vision of the day. The Christian Church was no more than an outward union of associated individuals who chose to be in such fellowship, under an accepted form of government, for their personal advantage. In theology the truly essential was lost sight of, and much was constantly made of some peculiarity. The doctrine of free grace, predestination by double election, perseverance of the saints, baptism by immersion, unitarianism, universalism and other isms, were made to be of primary account in one orthodox system or another, rather than the view of Christianity which involves the fact of "Christ in us the hope of glory." Jesus, the Saviour, was in the world temporarily as a unit among other units of man-

kind. He voluntarily died on the cross as the sinner's substitute. He paid the sinner's debt. The credit is imputed to the sinner, who embraces this benefit through repentance and faith. The Spirit of God, ever coming and going between heaven and earth, miraculously and instantaneously gives to the agonizing soul the consciousness of pardon, which experience is accepted as the soul's regeneration into the likeness of Christ. Great religious revivals attended by such demonstrations were regarded as new outpourings of the Spirit of God.

Such was the ruling religious thought, faith and practice of the American churches when Mercersburg began to put forward its theological ideals.

In view of all this, it is not strange that the Reformed Church, at the time of which we speak, should to some extent, however foreign to her historic origin and character, be under the influence of this theological thinking and spirit which so largely dominated the other churches of America. The time had not been long since our educational institutions were established. Until then our only schools for the education of young men for the ministry were of a private character, the principal one of which was conducted by and in the home of Rev. Dr. Herman. Many of those who passed through these schools into the ministry of the Church were noble spirited men, but it was not possible that they, with the limited opportunities they had, should be thoroughly grounded and settled in a well-rounded and approved system of theology, and equipped with such mental vigor and acumen as would enable them to defend the Church against the invasion of a system of thought and practice contrary to her own life and spirit.

However, with the founding of the Seminary in 1825, and the College a little later, there gradually developed a change in the Church in this respect. Under Dr. Mayer a grand work was done for the advancement of the Church, with very few facilities and very little means. At the same time, there was a far-reaching movement in progress, in Europe. Such

men as Schleiermacher, Ebrard, Dorner and others, were leaders in a reactionary movement from German rationalism to orthodoxy. Dr. Rauch was the first representative of this school in our institutions. He was particularly strong in the department of philosophy. His work on psychology was the first book on the subject ever published in America, and when he died in 1841, he left an unfinished work on ethics. In 1844, Dr. Schaff came as the second representative of the best German thought and scholarship. In the meantime Dr. Nevin had mastered the German language and was deeply interested in German theology. His study of German works, his cordial fellowship with Drs. Rauch and Schaff and their active co-operation with each other, constituted the background of the Mercersburg theological movement.

In the unfolding of its system of theology, Mercersburg made the person of Christ the universal center of Christianity. The incarnation is the fundamental fact upon which all else necessarily depends. No particular doctrine, however important, such as the atonement for sin through the sacrifice of Jesus on the cross or justification by faith; no form of church government, such as the Episcopal or Papal; no, not even the Bible, is the principle of Christianity, for none of these is its origin, its fountain or its foundation.

In anticipation of its position concerning Christ as the central principal in Christianity, Mercersburg firmly holds the view of an *organic humanity*, the development of which is an *organic unfolding*, and the portrayal of this development an *organic history*. In this onward flow of an unbroken humanity there is constantly inherent the divine presence shaping the destiny of the race. In the historical crises through which the movement passes, God calls into service the hero of the hour, endowed with truth, wisdom and power to control the living stream of humanity and determine the channel in which it must flow. In view of this fact there is no doubt much significance in the simple Biblical statement that "Enoch walked with God," and for this reason was a leader of personal greatness

and strength among the people of his day; and likewise, that Noah, the man of faith and wisdom, who, having preached righteousness and repentance, was rejected by men, but saved in the ark, in the time of the flood, as the head of a new era in the history of the race. Abraham obeyed the divine call and, with the clear consciousness of the one true God, became the hero of his day and, through his seed, introduced a new central current into the life-stream of humanity. Moses, brought up in the wisdom of Egypt aloof from his people, was commanded to join himself to them as their leader and bring them into a higher state of national and religious consciousness. Each one of these heroes had something from God to give to men which they did not possess, but which they needed, and which, having been received, determined the future course of human history on a higher moral and spiritual plane. They are in this way the dim types of what Christ is in the life-stream of organic humanity.

When, therefore, the Scripture says that "The Word was made flesh, and dwelt among us,"—"made of a woman, made under the law,"—"made of the seed of Abraham and of David according to the flesh,"—"and declared to be the Son of God with power, according to the Spirit of holiness,"—"that through death he might destroy him that had the power of death, that is the devil, and deliver them, who, through fear of death, were all their life-time subject to bondage,"—*it proclaimed a profound truth* as far-reaching as humanity and as enduring as eternity.

In harmony with all such Scripture, and in distinction from the common tendency to magnify the suffering of Christ on the cross as an isolated act of atonement, and as the primary cause of our salvation, Mercersburg makes the incarnation primary and fundamental. Indeed the habit of Christian faith must be to look to the mystery of his personality rather than to any of his acts per se. The atonement is in his person, inherent in his life and abides with him in all his acts, reaching its full expression in his sufferings and death on the cross. Christ is

not on the cross as *our substitute* paying a debt in our behalf, the benefit of which is to be arbitrarily imputed to us; but he is on the cross as *our representative*. Because of his vital union with organic humanity he represents the whole race of mankind throughout in the mystery of his own being, in his victory over temptation and in his triumph over death, hell and the grave. In this representative character he was true and faithful to his heavenly Father,—“I came not to do mine own will, but the will of him that sent me,”—and maintained the integrity of his character throughout all the severely trying conditions of his life, which culminated in his sufferings and death on the cross. The crucifixion was the act of the world’s sin doing its very worst. Our Saviour’s act in it was indeed *vicarious*, but in the sense that he was our life-linked representative, not an abstract substitute. His act of voluntarily dying for sin was indeed *meritorious*, but the merit was one that qualified his own life in the way of confirming and completing in earthly form the fact of atonement that was inherent in him from the beginning.

On this particular point of making the person of Christ the central principle of Christianity, Mercersburg claims to be in harmony with the teaching of the primitive Christians of the first few centuries, who expressed their faith in the words of the Apostles’ Creed. In this creed is apparent not only the fact that to Christ is given the central place, to whose person the substance of all the other articles is inwardly bound, but the further fact that, whilst the mystery of the incarnation is stated as an object of faith in the positive terms of a complete article, there is no such statement with reference to the sufferings and death of our Saviour. The reference to these is in a subordinate, secondary manner, and not as if we were to say in a full rounded confession of first importance: “I believe in the merit of Christ’s crucifixion and death on the cross”—just as if it were to be considered in itself apart from anything else.

The reasonable inference is, that the early Christians, in their thought and faith, placed as first and primary the incar-

nation of Christ, and this as involving the atonement by virtue of the mystic union of his humanity with his divinity, which atoning virtue he steadily and faithfully maintained and meritoriously exhibited in loving obedience to his Father's will, and for the love of humanity, through temptation, persecution, poverty, bodily suffering and mental agony, until he achieved his glorious victory over death and "destroyed him that had the power of death, that is, the devil."

The believer, therefore, can receive the benefits of Christ's sufferings and death and of his victory over the powers of darkness only by receiving Christ in whom these benefits permanently inhere, as personal quality or property, and by realizing a personal life-union with him through faith and the operation of the Holy Spirit. Thus is Jesus Christ, "The Word made flesh," in one both sacrifice and priest, "the first-born from the dead," and in whom "all fullness dwells," given the first and central place as the universal principle of Christianity, in order "that in all things," as Paul says, "he might have the pre-eminence." It is not anything that Jesus did, or said, or suffered, or achieved, *abstractly considered* and to be *arbitrarily* imputed to others, but it is *his own incarnate, mystic self*, involving from the beginning the fact of atonement for sin, meritoriously demonstrated and vindicated in his death and resurrection, all the benefit of which is to be given over to the penitent believer in a living way, inseparably, with the personal life of Jesus,—it is *this mystic self* of the Saviour, thus qualified as the fountain of salvation, that Mercersburg makes the central and controlling principle of its system of theology.

This conception of Jesus Christ as the principle of universal Christianity, necessarily determines Mercersburg's view of the nature and character of the Christian Church. Noah, Abraham and Moses, as mediators, all received from God and gave to the world something that, in a marked way, modified and improved the course of history; but they could give nothing from their persons that would go to the root and radically change the character of human life, either individually or collectively considered.

When "The Word was made flesh," there entered into the organic race of fallen mankind a new life as a transforming power which has made the world altogether different from what it was before. The power of this life has entirely changed the course and character of the world's history. In his divine-human personality Christ ascended into heaven, "but with respect to his Godhead, Majesty, Grace and Spirit, he is at no time absent from us." The sun is a controlling center far removed as a body in the universe, but nevertheless it is everywhere present through rays of light and heat. If the Son of righteousness is apprehended as the central bearer of the new creation, even though he is personally exalted in glory at the right hand of the Father in heaven, his universal fullness reaches over in the form of life and light, grace and truth, into the souls of his believing people. This is clear in the mind of the apostle John when he says: "Of his fullness have all we received." It is no less clear in the mind of the apostle Paul who says: "In him dwelleth all the fullness of the Godhead bodily, and ye are complete in him," "and your life is hid with Christ in God." The life of man is made perfect, finds its true end and sense, in vital union with Christ, as the universal center of the vast spiritual organism of Christianity.

This spiritual organism is the Church. It is not made up of individual units who sustain only an outward, social, sympathetic relation to each other. It is an organic whole, in which all the members are joined to Christ and one to another, by the power of a common life. Of this life Christ is the fountain and source, and from him it is carried over to all true believers "by real organic derivation," so that he is the vivifying head and they the living members, of the same mystical body, the Church.

This living constitution of the Christian Church continues unbroken throughout time, and, like the waters that flow from the altar in Ezekiel's vision, she is ever widening and deepening the channel of her flow, dispensing life, health and fruitfulness to everything with which she comes into vital touch,

and "the gates of hell shall not prevail against her." She is the center of the living stream of the world's history, and is destined to embrace ever more and more of the human family, onward to the end of time; for Christ must reign "'till he hath put all enemies under his feet."

Such being the constitution and living force of the Christian Church, she is in no need of a Vice-gerent, visibly to represent Christ on earth; nor is the perpetuity of the Church's existence dependent upon an unbroken succession of cardinals and bishops. Since Christ is himself the head of the Church, and is constantly communicating himself to her, it is upon his presence alone that her perpetuity depends. That very presence involves and includes all the kingly, priestly, prophetic, ministerial and pastoral functions in the New Testament sense. These functions may be delegated by the Church and outwardly represented in such form as may be best for the edification and service of the Church. Primarily they find expression in every true believer. They constitute his Christian prerogatives derived from Christ through union with him. As a king the Christian rules himself and those spiritually dependent upon him, as priest he offers the sacrifice of person, property and prayer, as prophet he teaches, as minister he serves and as pastor he protects and leads into the refreshing fields of divine grace.

For the purpose of exercising the same functions in a larger sense, the church calls and invests with authority by prayer and the laying on of hands, especially qualified men—some as bishops, some as elders and others as deacons. Variations in titles or degree of office do not affect the functions, for these are inherent in the life of the Church and have their source in Christ; nor, for the same reason, does a break in the outward succession of ordination, in any particular line of office, affect the functions thereof. The Church determines the form of her offices, calls her incumbents and invests them with authority and power to exercise her own inherent functions for her benefit; but, to be true to herself, she can, in no wise, modify

or limit her functions, the special exercise of which she delegates to her officials. Christ decrees the functions of the Church, but leaves her free to determine the form and number of officers through which to exercise them.

This conception of the Church necessarily leads Mercersburg to make great account of the sacraments. The Church is herself, in constitution and form, sacramental, and therefore, just as she embraces within her life and spirit the official functions, so does she also include the sacramental principle, that is the possibility of a spiritual presence with a given visible form, or designated sign. The sacraments are not mere outward appointments, but inward realities of the Church, ordained of Christ as grace-bearing institutions. As such they stand in living relation to Christ who is perpetually present in the Church. They are channels of contact between himself and the individual soul. In infant baptism the person of the child, on the one hand, is offered in faith and prayer, and, on the other hand, Christ by his Spirit communicates to it his redeeming and saving grace, thereby apprehending and claiming the child as his and as a member of his Church.

For adults baptism has the same objective force as for infants. With them however it is possible, and even necessary, that there be a *prevenient* grace, as is illustrated in the case of the apostle Paul on his way to the city of Damascus; but it was not until Paul was baptized that the scales fell from his eyes and the cloud from his soul, and that he was able to realize the consciousness of pardon and peace. In his baptism was the *inward* apprehension of him by Jesus *completed*, which began in the more *outward* apprehension on the way to Damascus. In the *latter* was his humiliating chastening, but in the *former* was the gracious giving of a new life and the admission into the Church of Christ. This must be the universal order for adults, and the case of Paul emphasizes the objective force that Mercersburg attaches to Christian baptism.

Mercersburg brought more distinctly into view, for the Re-

formed Church, the doctrine of the Lord's Supper. It is not simply a memorial of the sufferings and death of Christ, and the observance of it an occasion for earnest, pious thinking and personal consecration. It involves all this, but in its objective sense it is infinitely more for the believing communicant. It is clearly shown how the Reformed doctrine of the spiritual presence differs from the Roman and Lutheran, on the one side, and the merely ethical on the other. Between Zwingli and Calvin there is no real difference on the subject. The former, in his writings and especially in the controversy between himself and Luther, strongly insisted that Christ, as to his body and blood, that is, as to his human nature, was *spiritually* present, and that the benefits of Christ's sufferings and death were actually received by the communicant through faith. But here he left open the question as to the manner in which—or the medium through which—the believer receives these benefits—whether *concretely* or *abstractly*. Here is where the service of Calvin comes in to complete the doctrine and establish the fact of a *concrete* participation. Mercersburg brings the completed doctrine into full view for the Church. It shows how it logically comes out of the primary principle of the incarnation, and the fact that from the beginning the atonement is included in the mystic personality of the Saviour. The God-man who lived and taught, suffered and died, has in his own person all merit, benefit and grace that fallen humanity needs for salvation. The man, Jesus, who came by the way of the cross, is freighted with all the merits of his sufferings and death, which are his own by origin and permanent inherence, as quality or property, and, in this character, he abides with his people, in the bosom of the Church, as their spiritual meat and drink. "The life of Christ is the true and real basis of his sacrifice, and so the natural and necessary medium of communication with it for the remission of sins." The only way, therefore, for the believer to receive the benefits of the Saviour's sufferings and death, in the Lord's Supper, is to receive them *con-*

cretely with the veritable body and blood of Jesus—that is, his true and meritorious human nature—by direct organic effusion through faith and the power of the Holy Spirit.

Had Zwingli lived, he undoubtedly would have reached the same conclusion, for there was no contradiction, as far as he had gone, between him and Calvin. After Zwingli's death the theologians of Zurich fully agreed with Calvin, and united with him in defining in formal articles the Reformed doctrine of the Lord's Supper. It is this doctrine that Mercersburg firmly adheres to, and it is easy to see how it logically falls in with its entire system of theological thought.

Taking this exalted view of the person of Christ as the central principle of Christianity, and of the Christian Church as a living organism vivified by his permanent presence, and of the sacraments as grace-bearing means through which he, by his Spirit, communicates himself to his people in a living way, Mercersburg seeks to dignify public worship by the use of a prepared order or directory and by the proper observance of the Church Year. It is not thought to be in harmony with the proper conception of God, of Christ and of the Church, that every one should be left to his own caprice in determining the order and character of public worship. The Rev. Dr. Lewis Mayer, the first theological professor of our Church, said: "The Reformed Church observes the festivals of Christmas, Good-Friday, Easter, Ascension and Whitsunday, in commemoration of the birth, the passion, the resurrection, and the ascension of Christ, and of the descent of the Holy Ghost upon the Apostles." Again he says: "The Reformed Church admits the use of a liturgy in the worship of God and the administration of the sacraments." That this view, expressed so long ago, was entirely in keeping with the historic position of the Reformed Church, was clearly brought to view when Dr. Bomberger, in 1850, translated, for the benefit of the Church, the "Old Palatinate Liturgy" of 1563, and strongly advocated the use of formulated prayers in public worship. The continued study of the question soon revealed the historic fact that the

liturgical spirit and practice are indigenous to the Reformed Church from the days of Zwingli and Calvin down to modern times. It was in accord with this fact as well as with the general theological position maintained, that Mercersburg labored for an orderly, dignified form of worship becoming to the house of God. The Church, devoid of anything of the kind as satisfactory in America, responded by preparing, first, the Provisional Liturgy, then the Order of Worship, later The Liturgy of the West and finally the Directory of Worship.

As a logical consequence of its theological position, Mercersburg must necessarily uphold the idea of educational religion. There has always been some disposition to yield to the emotional waves of revivalism as they sweep over the country, and this was particularly so some 70 years ago. Many other churches were entirely under the sway of this peculiar spirit, and there was imminent danger that the Reformed Church might break away from her mooring in the catechetical system. Mercersburg, however, spoke with no uncertain sound through the publication entitled "The Anxious Bench," and through the better informed ministers of the Church in general. It regards the children of the Church as ingrafted into Christ by the grace of baptism, which comes to proper completion in their lives in a subjective way, through Christian instruction and confirmation. It has faithfully insisted upon the underlying sense of the Heidelberg Catechism which, in its very first sentence, teaches the child that it already belongs to Christ, and then teaches the lessons of human depravity and salvation, and, finally, of gratitude through conversion, obedience and prayer. Thus has the idea of educational religion been carefully conserved in the Reformed Church, in which Mercersburg has always taken a prominent part for the reason that its entire system of theological thought necessarily involves it, and would be incomplete without it.

This brings us, finally, to consider the influence which Mercersburg Theology has had upon the Reformed Church. And here we are led to observe, in the first place, that up to

the time that this system of theological thought came into vogue, the Church had little of a distinguishing individuality. There was not as yet, properly speaking, a denominational self-consciousness. The effects of a deplorable schism, resulting in the organization of an independent synod at an earlier period, had not entirely passed away. Opposition to ecclesiastical authority and educational institutions was very common. A broad view taking in the interests of the Church as a whole was very uncommon. Little was done for missions or benevolence in any form. Pastors' salaries were generally an unstipulated and uncertain support. Ministers for the most part were but poorly educated and lacked the broad foundation and far-reaching vision necessary to make them inspiring leaders of the people. In fact, the Reformed Church, as a denomination, was very little known within its own communion, and practically unknown outside of it.

From the time that the *Mercersburg* movement began with Dr. Nevin's *Anxious Bench* controversy, in 1843, and throughout its course of development, all this was changed and the life of the Church itself underwent a great transformation, and this it did in spite of the heated controversies engaged in on the part of leading ministers and professors. The most effective instrumentality in bringing about this change was the publishing of "*The Mercersburg Review*," which began in 1849. The private study of professors and prominent ministers of the Church found permanent expression on the pages of this review. In the libraries of the leading theological seminaries of the country, it was eagerly read before all others by professors and students. In the library of Bucknell University, Lewisburg, Pa., some years ago, one of the professors took from the shelf a bound volume of the old *Mercersburg Review*, and remarked to one of our ministers who was present: "When this book was published your little college was a power in the land." But if the review was appreciated outside of the Reformed Church, it was much more so on the inside. Many ministers and students, and not a few intelli-

gent laymen also, were constant readers of its contents. In the Theological Seminary the students were thoroughly indoctrinated. In the college provision was made for a liberal course in the philosophy of psychology, ethics and æsthetics, that was far superior to anything found in other American institutions, and which equipped young men with a broad foundation upon which the theological superstructure could be successfully erected, for the reason that the substance of the one agreed with that of the other.

The result was that through all this literary and educational activity, there was a wonderful intellectual awakening throughout the Church. Men of giant minds appeared among both the advocates and opponents of *Mercersburg Theology*. All were in a like manner effected by the movement which made them what they otherwise would not have been; and through them the general intelligence and Christian consciousness of the Church as a whole was greatly advanced. The ministry of the Church had a definite standard to stand by, and a positive, comprehensive gospel to proclaim without an admixture of doubts and ifs and interrogations. The people knew the voice of their shepherds, and even though personal strangers, upon hearing a sermon, they could at once tell where the preacher hailed from.

By the direct and indirect influence of *Mercersburg* our literary and theological institutions have grown to large proportions and increased in number. In fact, if *Mercersburg* had not furnished the occasion, it is doubtful whether some of them would to-day be in existence. Whether they originated in sympathy or out of sympathy with her system of theological thought, it is nevertheless true that their existence illustrates the influence that *Mercersburg* has had upon the Church, and the day has happily come when we all can rejoice in the prosperity of all of them.

One of the undoubted results of *Mercersburg's* influence upon the Church has been to prevent her from being carried away into the methods of religious emotionalism. It was a

serious conflict with this spirit in the old church, in the town of Mercersburg, that marks the beginning of the movement known as Mercersburg Theology. After the personal controversy in the church with the evangelist in charge, Dr. Nevin published "The Anxious Bench." In this little book he dealt so strongly and conclusively with the subject, that, so far as I know, no one attempted to answer it except a certain Rev. Dr. Weiser, of the Lutheran Church. He did so in a rampant, baseless manner, and long years after, when both men had passed their four-score years of life, he publicly recanted, in an article published under the heading, "Amende Honorable." Many of our pastors and churches, like many more in the Lutheran Church, had become infected with the revivalistic spirit; but the publication of "The Anxious Bench" and the subsequent theological position of Mercersburg, saved the Reformed Church from being overwhelmed by it, and caused the principle and practice of Educational Religion to be conserved.

BETHLEHEM, PA.

VIII.

THE CONGREGATIONAL APPROACH TO THE SOCIAL PROBLEM.

PAUL J. DUNDORE.

The widespread interest in the social problem throughout the church is one of the outstanding spiritual phenomena of the day. It is not a new problem. The Bible is charged with the social message from cover to cover. The Hebrew prophets were the outspoken champions of the rights of the poor and oppressed. Their social hope was fulfilled in Jesus. His ministry was largely concerned with human needs and social betterment. The Kingdom of God, as presented by Jesus, calls for a brotherhood based on the law of love and service. The establishment of the Kingdom of God has ever been His most cherished hope.

The church of to-day is being confronted with this same problem. The social hopes of the prophets and of Jesus have not yet been fully realized. The social conditions of to-day present a definite challenge to the church. The church is not only called to minister to obvious needs, but to deal with, and cure, if possible, the causes of poverty, misery, and all such forces which check the stream of society from flowing into the channel of greatest possible usefulness. How the Kingdom of God may be ushered into our social, industrial, and political orders, which are poisoned, in many instances, with the incubus of coercion, exploitation, and inequality, is the problem which confronts the church to-day. The way of approach to this problem on the part of the church and especially on the part of the individual congregation is problematic, but the church is firmly resolved to find a solution to the problem. She endeavors to establish the Kingdom of God on earth

wherein dwelleth righteousness. Social salvation aims to make the whole world of man and all his relations to the world a part of the Kingdom of God.

The present day movement for social betterment in human society has received a great impetus from the work of our foreign missionaries. Our missionaries carried on extended work for community welfare when the church at home was largely inactive in this phase of her ministry. Our missionaries linked with the evangelist effort the educational, medical, and industrial work. They preached a gospel affecting the whole of life. Hunger, vice, cruelty, oppression, ignorance, unsanitary conditions confronted the missionary on all sides and often the only door open for the entrance of Christianity was through a ministering to the social needs of men. The missionary realized the need of transforming surroundings as well as the lives of people and often the transformation of life was dependent upon the transformation of environment. The triumphs won by our missionaries in the field of social service have inspired the church at home and have led the home church to raise the community life to the standards of Christian ideals.

The modern Social Service movement extends only over a few decades. To-day various denominations are organizing social service commissions; others have organized. The Federal Council Social Service Commission, representing thirty denominations, is the dynamo which gives power and inspiration to the movement. During the past decade or more, conferences, conventions, synods, and classes have passed resolutions bearing on social service. Men voted in favor of these resolutions with marked enthusiasm. They saw visions. We do not disparage the vision. Resolutions and visions have their place but are only preparatory to the work itself.

The success of social service by the church at large depends ultimately upon the effort of the individual congregation. Congregations are becoming mindful of their responsibilities and, in consequence, organize for a community ministry,

thereby helping in the world-wide movement to improve the conditions of life and work for men, women, and children. The first church organization was a kind of a charity board, composed of "seven men of good report from among them, full of the Spirit and wisdom" to distribute the charities of the community. To-day the congregation, like the church at Jerusalem, realizes that it exists not merely to preserve herself, but to serve the community and humanity as a whole.

A. THE AWAKENING OF A SOCIAL CONSCIOUSNESS.

The first step necessary in the approach to the social problem is the awakening of a social consciousness within the congregation. There must be an awareness of the abnormal social conditions existing in our social relationships before the activity of our members will be aroused and directed in channels leading to social betterment. This social consciousness must be interpreted in spiritual terms and only then can we expect a congregation to rise to its opportunity for service in community welfare. Four factors must be emphasized in the development of a social consciousness, viz.: (a) The preaching of a social gospel, (b) worship, (c) the social service study class, and (d) the social service library.

(a) *The Preaching of a Social Gospel.*

The success of working out the social program in a congregation depends largely upon the message the congregation receives from the pulpit. A socialized church receives its inspiration for work from the pulpit rather than from societies, committees, and other social welfare organizations expressing the formal life of the church. Social service committees and organizations may be highly developed but if the preacher lacks the social passion, a social program, with all kinds of committees behind it, is destined to dismal failure. "Like priest, like people" is an adage which may be well applied to the social ministry of a congregation. He who preaches a

social message must know his subject and his people. He must know sociology as a science and the social problems in their elements and complications. He must know, by living contact, the people who are involved in these problems. He must know what the Gospel has to say concerning the problem and then apply the Gospel to the conditions as they exist. The preacher who presents the social message should study the labor movement and capitalistic system. To the curriculum of abstract theology and Scripture exegesis, the studies of sociology and economics must be added. As Amos and Hosea discussed the problems of their day in the light of their spiritual wisdom, even so we must deal with problems as they exist now according to our Christian viewpoint. These abnormal social conditions can only be treated properly when we know the struggles, passions, ideas, and ideals of those who grapple with them. Every community has its contending classes and the pulpit should be a point of conciliation and reconciliation between them. The preacher occupies a strategic position and, due to the reverence and respect paid the prophetic office, he is the one man who can take both contestants by the hand and be the living link of brotherhood between them. "The church is one of the few places this side of the grave where the rich and poor can meet together in amity and equality. The preacher occupies a strategic position of influence in the solution of the social problem and, of all men, he should know the elements involved in the social problem."

Equally well should the preacher know his people, the work in which they are engaged, the products they manufacture. To be of a moral and spiritual influence, one must know and live in sympathy with their work. A preacher in the state of Wisconsin, whilst visiting his parishioners, found one family on the harvest field, harvesting wheat. The minister took some grains in his hand, shelled them and remarked, with the intention to please, "This is the most beautiful rye I have seen all summer." It is needless to say that his parishioners felt keenly his unfitness for ministerial labors among an agricul-

tural people. In order to minister properly to a rural community one need not be an alumnus of a state agricultural school but a thorough knowledge of farm work and farm life, of the products of the soil aids the minister in doing effective work. One handicaps his influence amongst any people when they suspect his lack of knowledge of the conditions under which they live and strive for a livelihood.

The preacher is obliged to voice from the pulpit a socialized theology. In the pulpit as well as on the political platform it is futile to hold to issues that have no appeal. No pulpit will succeed in creating an atmosphere for social service when its message is clothed with a theology which lacks moral foundations or a theology which is saturated with the old individualistic philosophy.

The theology of to-day must have moral foundations. Jesus was first of all a moral teacher. The Sermon on the Mount is an ethical discourse and the Beatitudes ethical promises. He was concerned about human conduct. The theology of the past has scaled the heights of heaven without taking notice of the necessities of earth. Instead of becoming overly anxious to go up into heaven we should reverse our endeavors, and strive to bring heaven upon earth. "A theology which does not begin by establishing the foundations of morals may be subtle and lofty as the clouds, but to the modern mind appears, like the clouds, remote and intangible. Whatever else the City of God may have, it must have foundations. Whatever else theology may have, it must be first of all a moral theology. . . . If there is to be a restoration of confidence in theology, it must be secured, not by annexing new fields of speculation, but by exploring more thoroughly the familiar field of morality. If theology is to remain the queen of sciences righteousness and judgment must be the foundations of her throne."¹ The socialized theology bids the followers of Christ not only to enjoy future salvation but to enjoy better present-day conditions in our social relationship. It is not content to wait for these

¹ Francis Peabody, *Jesus Christ and the Christian Character*, pp. 29, 30.

conditions until the Second Coming of Christ in cataclysmic fashion, but desires to share in a reign of social righteousness here and now.

Then the message of the pulpit must not savor after the old individualistic philosophy. The effort of the church in the past has been to save individuals. We do not wish to speak disparagingly about personal evangelism. Society will never be ideal unless there are ideal individuals to compose it. Herbert Spencer said: "There is no political alchemy by which you can get golden conduct out of leaden instincts." Personal evangelism has its rightful place, but salvation dare not be interpreted in mere individual terms.

On the other hand we must guard ourselves against too broad an interpretation of the present-day clamor for social salvation. The mere fact of a community betterment is not in itself a guarantee of salvation. Men are not saved in masses. The establishment of playgrounds, gymnasiums, swimming-pools, where boys and girls are taught to run, swim, do some pole-vaulting, and acrobatic performances, is not an evidence in itself of a moral and spiritual salvation. Yet there is no doubt but what such social pastimes, when properly regulated, prove a great aid in the development of moral character.

There are two contending schools of thought to-day, both bearing on salvation. The one contends that the church must work solely among individuals. Good men will make good environment. The other school contends for a change in environment as being of first importance. Character, they say, is the product of circumstances. The former fortifies itself by the old individualistic philosophy; the latter, by the philosophy of Socialism.

In order to awaken the social consciousness in a congregation, the preacher must know his bearings and sound a clear and distinct note. Both the doctrine of old individualism and of socialism embody noble truths but neither can be applied *in toto* to the work which confronts the congregation to-day.

Soul-saving is important but society-saving is equally important. Society is made up of individuals. One can not separate the one from the other. Society is in need of salvation and the social life has its problems which the individual can not settle at the altar.

In a very real sense there is no such thing as an individual. "No man liveth unto himself." As the individual and social life are inter-related even so individual and social salvation are inter-related. "No man is complete apart from the network of relations in which he is identified with other men. To these social relationships he imparts something of his individuality; therefore, for society's sake, we are concerned with his individual salvation. From these social relationships he derives something of his individuality; therefore, for his sake, we are concerned about the salvation of society."² An adequate conception of salvation, therefore, not only takes into account the individual but also the relationships in which his individuality is constituted. Salvation implies both the individualistic and social elements.

We dare not think of the individual as separated from society. Exclusive individualism is the twin brother to insanity. We are affected by our environment and if environment is wholesome, it will make a marked contribution to our character.

The individual is influenced by social forces without and by powers he possesses within himself. Religion bears a vital relation to both these aspects which influence one's character. If man were nothing but the product of his environment all that would be necessary for his salvation would be the change of his environment. If, however, he were not influenced by his environment, wholly detached from it, his salvation would depend altogether upon his free choice. But the two are inter-related and, in consequence, both elements must be touched by the gospel if man is to be saved. Social salvation does not lose sight of the individual but links therewith the salvation of

² *The Socialized Church*, p. 216.

social influences which bear upon the individual. Individuals can not be saved simply by changing social conditions, but the changing of social conditions greatly aids in the effort of the church to save the individual. The presentation of this truth of social salvation from the pulpit will greatly aid in the awakening of the social consciousness among our people.

This view of social salvation affects our idea of sin. Besides individual sins there are social institutions, customs, and organizations which are numbered amongst the transgressors and which often prove the cause of individual sins. The social gospel preached in its purity demands more than social service. It demands a social salvation from social evils. It is not only concerned about the consequences of sin but its cause. One can preach charity, philanthropy, benevolence, and get a liberal response but yet the social gospel in its fullest sense remains unrealized. The social gospel not only challenges man to minister to the results of evil but rather to remove the cause of evil. It is well to be a Good Samaritan, but the need of a Good Samaritan tacitly implies that robbers remain on the road from Jerusalem to Jericho. The social gospel endeavors not only to succor him who has fallen by the wayside among the thieves, but to rid the road of its thieves thereby preventing other wayfarers from falling among the thieves. It aims not only to snatch a jewel from the mire, but to clean up the mud-puddle. The using of the mop can often be avoided by stopping the leak in the faucet. The social gospel should not only be presented as a social service occasioned by the results of evil but as a social salvation from the cause of evil itself.

The pulpit also develops the social consciousness of the congregation by a clear and forcible presentation of the responsibility and obligation of wealth. A definite presentation of the doctrine of Christian stewardship is very essential in the congregational approach to the social problem. The Christian law of love prohibits the extravagant and selfish use of wealth in a world where the human necessities are great and human needs abundant. People should be led to see that "to have is

to owe, not own," that the exercise of Christian stewardship is essential to Christian salvation. The sin against brotherhood demands heartfelt penitence.

The laboring-man should be inspired and encouraged by the social message of the pulpit. Labor Sunday should be observed and its significance heralded throughout the community. The laboring-man should be reminded of the dignity of toil, the need of honest workmanship. The preacher should point out the steady progress of the laboring class throughout the past few decades in wages, in comforts of life, in the opportunities of acquiring an education, in all that makes existence more tolerable. The spirit of optimism should abound in a message to the laboring-man. Let us face facts as they are but predict grander facts to be. Both the capitalist and laboring-man must be challenged to magnify their citizenship and exemplify that masculine piety which is the crown and glory of noble manhood.

Above all things, the social message from the pulpit must testify to God's presence in all the affairs of men. People must be impressed with the need of being conscious of God's presence. The consciousness of God's presence will make social salvation possible; the absence of this consciousness will make our endeavor of no avail. Men must be reminded that all they do they do in God's presence, whether it be the making of a bargain or a prayer. The business transaction in the market-place should be deemed holy as well as their worship in the sanctuary. The preacher of the social message must keep alive in the world the consciousness of God's presence. Social amelioration can not be ushered into this day and generation unless its exponents lay their lives on the altar of sacrifice. The man who desires to solve the social problem must learn his lesson in the shadow of Calvary. The preacher can induce people to enlist in the work of social service only in the measure he succeeds in leading them to see the work in the light of the cross. He who is willing to lose his life for

Christ's sake will prove himself the most potent factor in the establishment of God's Kingdom on earth.

(b) *Worship.*

The worship of the congregation, of which the message of the pulpit is an integral part, is in need of a change so as to harmonize with the social interpretation of the Gospel. Worship should serve to invigorate and inspire the intelligence of the worshippers as truly as it serves to cleanse and calm their spirits. The Scriptures abound with passages relating to the social spirit of to-day. These inspire the worshipper to service. But the prayers in our Order of Worship and the hymns in our Hymnal are woefully deficient in this regard. Both our prayers and our hymns are molded too largely in the forms of an outgrown theology and of an outgrown religious phraseology. Even the song "Throw out the Life Line" does not meet the social standard of hymnology. Some one said: The little song has a good jingle, but it is a poor gospel. We are living in the dawn of a new day—a day in which new prayers are beginning to appear, and new hymns are being written. Let us hope that such prayers as Professor Rauschenbusch's "Prayers of the Social Awakening," and such hymns as have been gathered by Mrs. Mussey in the *Survey*³ are prophetic of many more to follow. We hope our proposed new church hymnal will not be a disappointment in this regard. We need prayers and hymns no less conscious of God's presence and glory than the great hymns of the past, but different in the fact that they conceive God at work here and now, working with us in the realization of His Kingdom on earth. A worship, saturated with the present day social spirit, would greatly help in the awakening of a social consciousness, and help in the enlistment of recruits to carry forward the work of social betterment.

³ January 3, 1914.

(c) Social Service Study Classes.

In order that the members of our congregations may become efficient in the work of social service, social service study classes should be formed. The educational policy must be followed in our effort to awaken an interest in the social ministry just as it is followed in our effort to create a missionary life and spirit in the congregation. The social service work is complicated and demands careful study. There is need for trained workers, men and women who understand the work at least in some of its phases. A correspondence course on "Applied Christianity" would prove profitable to the interested worker. Subjects for study should consist of the social ideals of the Old and New Testament and the social conditions as they exist in the community. In order to serve well, one must know. Goethe has well said: Doubt of any kind can be removed only by action. And a greater than all has laid down the principle of all true education: "If any many wills to do his will he shall know of the doctrine." Education assures permanency for the work.

(d) The Social Service Library.

Coupled with the social service study, the congregation should have a social service library. Social service literature floods the market to-day and such literature should be available to such who are willing to enlist in the group of social service workers.

A preacher with a social passion, who proclaims a social message, a worship saturated with a modern social spirit, social service study classes, a social service library, these are among the first things essential in the congregational approach to the social problem. They are indispensable in the development of the social consciousness within the congregation.

B. A COMMUNITY STUDY AND THE SOCIAL SERVICE PROGRAM.

The formulation of a social service program makes a careful community study obligatory. A congregation ought to

know the facts as they exist in a community. When a corporation decides to erect a great building, it does not depend merely upon inspiration and enthusiasm—it will employ an architect who will make a careful study of the proposed work; a man who will study in detail the work to be done, and who pictures in his mind the building in its completeness before the first stone is laid or the first rivet is forged. To enter upon community service from mere inspiration and enthusiasm, without making a careful community study, is likely to usurp much misspent energy. We must know what forces of evil are at work within the confines of our parish, how strongly entrenched these forces are, and then only will we be in a position to properly mobilize and direct our forces so as to counteract these forces of evil. The congregation engaging in social service must have sound knowledge as well as good impulses.

In such a study the congregation must first decide upon the boundary line of its field of labor. Congregations, unfortunately, have their membership spread over an entire city and often it is difficult to fix a boundary line of one's particular field. This is frequently the case with country churches as well. Yet upon close scrutiny, a congregation can usually map out some section for whose community welfare she is morally responsible. When the boundary line is fixed the study may proceed according to the plan formulated by the Social Service Commission of the Federal Council.⁴ The plan is as follows:

1. Population, noting different nationalities and their influence.
2. Church life. This includes a religious census and a tabulation of kindred religious organizations in your community.
3. Education. Secure facts of the moral influence of the school system.

⁴ A detailed plan for community study is found in the leaflet "What Every Church Should Know about its Community." Issued by Federal Council of the Churches of Christ in America, 105 East 22d St., New York City.

4. Recreation. It should be a constructive moral force in the community life.
5. Health. Does the community take adequate precaution in the prevention of disease?
6. Housing. Health is often impaired by improper housing and unsanitary conditions.
7. Labor. How about child's labor, wages paid, seven-day work, etc.?
8. Immigrants. Here the ministry of the church is most urgent.
9. Charities. The church should know the nature of charitable institutions and coöperate with them in their ministrations to the poor.
10. Delinquency. The church should not only strive to redeem the lost but it behooves her to know the cause of delinquency and endeavor to remove the cause.
11. Public morals. Church should know local agencies which have a tendency to destroy the morals of the people.
12. Civics. The church should keep in touch with the civic life of the community.

This plan is very comprehensive and too much so unless a congregation has a large force of workers. Our motto should be: "Take one thing at a time and concentrate on it until results are secured." But a careful study of the community life according to the above plan will prove helpful. The results should be carefully tabulated and charted whenever possible.

A community study of urban and rural life according to the above plan shows us to what extent our community conditions fall below the standard. The social deficit comprises our program. There is no community but what has a large social deficit when compared with the standard set by the Social Service Commission of the Federal Council.

Precaution should be taken lest the study becomes an end in itself instead of a means to an end. A good program, with-

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out an effort to work it, is useless. Merely to know, without a corresponding effort to do, is often a blight rather than a blessing. The framing of a social program, springing forth from a careful community study, must be the foundation for positive, constructive labor. Plan your work and work your plan.

C. NECESSARY AGENCIES TO WORK THE SOCIAL PROGRAM.

(a) *The Social Service Committee.*

The congregation which desires to engage in social service should have a social service committee. The social service work of the congregation ought to be centralized in this committee and the committee should give general directions of the social activities of the congregation. It is the duty of this committee to direct and supervise the community study. Its membership should consist of representatives from the Consistory, Sunday School, Young People's Society, Men's Brotherhood, Woman's Missionary Society, etc. With monthly meetings given to the study of the community life, and to the formulation of a definite, constructive program, such a committee will prove to be of effective service in community welfare. It would naturally strive to interest the other members of the congregation in their work and solicit their interest and coöperation.

An institutional church is not essential to a community-serving congregation. Indeed, it may not be desirable. Few congregations have the money necessary to launch such a project and furthermore, the modern conception of social service does not imply merely the centralization of the social forces of the church as is being done by the institutional church but also the decentralization of our social forces whereby the influence for good will be diffused throughout the community life. Some institutional churches have succeeded; others have failed. Community conditions are not alike, and institutional churches, as such, are not sufficiently

flexible in adapting their program to these varying conditions. A social service committee can do efficient work without an institutional church.

This committee ought to challenge the men of our congregations. Our laymen's movement has aroused some of our men but lay leadership is still the church's greatest undeveloped asset. Men are giants in the fields of industry, finance, government, education, commerce, and politics. Mighty forces move at their bidding. Social service challenges the men to give their talents, powers, abilities, capabilities to the service of the church. The church will manifest a new life when the keen intellect and excellent leadership of our men are capitalized for the interests of the Kingdom of God. The social ministry of the church will bring the men to their rightful place of power and influence.

But the committee will find a great asset in the women of the congregation. They can be relied upon to make the friendly visitation, for social service means more than carrying baskets or giving old clothing. Its motto is: "Not alms, but a friend." In many cases they have done effective work among working-women, among children employed in our factories, in their visitation of the red-light district, and in the improvement of the comforts and contentment of homes which suffer from the poverty of a joyless life.

A social service committee would be greatly aided in its work by a deaconess. A well-trained deaconess is almost indispensable in a congregation resolved to do efficient work in the field of social service. Much of the physician's success depends upon the nurse. She is the physician's valuable assistant. Even so a deaconess will prove a valuable assistant to a pastor and the committee in their effort to bring up the community life to the standard set by Jesus.

(b) The Sunday School.

Among the agencies at hand for the promotion of community betterment, none is more promising than the Sunday

School. This is usually the best organized of all the church's auxiliaries and with its membership covering all periods of life from youth to old age, there is ample opportunity to gather recruits who can adapt themselves to the various phases of the work. The Sunday School should train all its pupils in the social expression of religion. The teacher should aim to give the social interpretation and application of the lesson, as well as the purely spiritual, interest himself in the social conditions of the pupil, and help in making the church a social center for the class and community.

The adult class has a great opportunity to wage a united warfare against institutionalized and commercialized evils in the community such as saloons, gambling dens and other evil devices.

Churches located amidst foreign settlements have a great opportunity to do social work through the Sunday School. A pastor of Westmoreland Classis reported that the Sunday prior to the classical meeting one third of the Sunday School scholars consisted of children born of foreign parentage. Surely in the working of the social service program the Sunday School will prove the church's most valuable asset.

D. COÖPERATION.

The social problem will be more readily solved when the spirit of coöperation is manifested amongst kindred organizations in a community. The social work is not so much denominational or interdenominational as communal. The social service committee ought to coöperate with similar committees of other churches. Joint meetings might be held and when the program is too large for any individual congregation there should be an apportionment of the work among the coöperating churches.

The local committee ought to coöperate with the social service committee of the denomination, with the Social Service Commission of the Federal Council, and strive to prosecute their work according to a coördinated plan. Commissions who have made this work a study are in a position to give us counsel

of experience which will help facilitate the work. Representatives of the local committee would profit by keeping in close touch with the different labor organizations, civic clubs, Board of Trade, and kindred organizations concerned about community betterment. The work of community betterment thrives best where there is the largest possible coöperation with all the social reform agencies at work in the community.

Again, there should exist a coöperative spirit between the congregation and the charitable organizations of the community. Such a coöperation prevents the waste of time and energy. A large amount of social service is being done by organized charity which work is often independent of the church. One would naturally think this work would be carried forward by the church, but a great amount of enthusiasm for social service finds expression through social settlement work, charity organizations, juvenile protective agencies, and kindred activities which often bear no vital relation to the local congregation. Most of these workers are affiliated with the church and have received their inspiration from the church. The church may feel that her mission has been fulfilled because she succeeded in giving these people the inspiration to engage in this work. But perhaps the work might meet with better success were the church to follow up the work and manifest a deeper interest in the same. Much of the work pertaining to community betterment, which naturally falls within the scope of the congregation's work, is being done by proxy. Organizations, independent of the church, are delegated to do the work.

Charity organizations are often censured because their work does not savor sufficiently of that which is spiritual. Charity workers are charged with the neglect of caring for the soul. They are wholly given to the change of mere environment. The church is apt to judge the work of charity organizations by a standard other than that of the organizations themselves. They are given to the improvement of conditions in society and do not profess to take the altar with them. They leave that work to the church. The church sees the sinner; the

social settlement worker the citizen. The work done by organized charity is important and if the church finds any objection to its work she ought to coöperate with these workers and link the altar with the improved social conditions. The Charity Organization Society does needful preparatory work for the salvation of the individual and society, and if the church coöperates with the Society, the Society will prove herself a valuable ally to the church.

The foregoing sketch is, to the mind of the writer, a statement of the essential requisites in the congregational approach to the social problem. The problem is an intricate one and its solution calls for the best workers the church has at her command. But the magnitude of the task should not discourage us in the prosecution of the work. The Christian religion has given rise to the social problem. The social problem is unknown, and social agitation for community betterment does not exist where Christianity has not yet come. Moral discontent with abnormal social relationships is born of the ideals of the Gospel. The problem springs from the higher ethical ideals and the social ministry of Jesus. The social discontent has caused some to break their affiliations with the church but most of the people who discredit the church cherish a profound respect and reverence for her Founder, Jesus Christ. The relation the non-churchgoing laboring-man bears towards the church is not one of antagonism but apathy. The day of redemption of the laboring class has not yet passed.

The church with her sublime teaching of human brotherhood has given rise to the social problem and the church must find its adequate and proper solution. The church, I believe, is able to cope with the situation. Professor Rauschenbusch declares that there is probably no social wrong of our times strong enough to resist the united and persistent attack of the churches of this nation. The church has the proper resources at her command. Socialism has no power to make men good, but the church with the consciousness of God's presence, and with the conscious experience of the indwelling Christ, is able

to transform the social order, change hearts, and transfigure lives.

Let every congregation meet the social task confronting it. Be assured that social service is not the secularization of the church but the consecration of life. In this work we do not seek to divert the working energies of the Church into the field of Political Economy nor do we desire the Church to supplant the mission of the State, but we do desire, by precept and example, to inspire men and women to do their full duty as citizens and help translate the ideals of Christ in terms of social blessing. The Church is being challenged to interpret all life in terms of religion, and to interpret religion in terms of life. We accept the challenge. Surely, a new day will dawn when each individual congregation realizes her mission to be not only the salvation of the individual but the making of society that is conducive to the upbuilding of Christian character, earth like heaven, and the kingdoms of this world like unto the Kingdom of our Lord and His Christ.

"Come, clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran:
Make way for Brotherhood—make way for Man."

LATROBE, PA.

In Memoriam

Frederick Augustus Gast
A.B., A.M., D.D., LL.D.

Born October 17, 1835

Died February 11, 1917

Principal of Franklin and Marshall Academy, 1867-1871

Professor of History and Political Economy in Franklin and Marshall College, 1871-1872

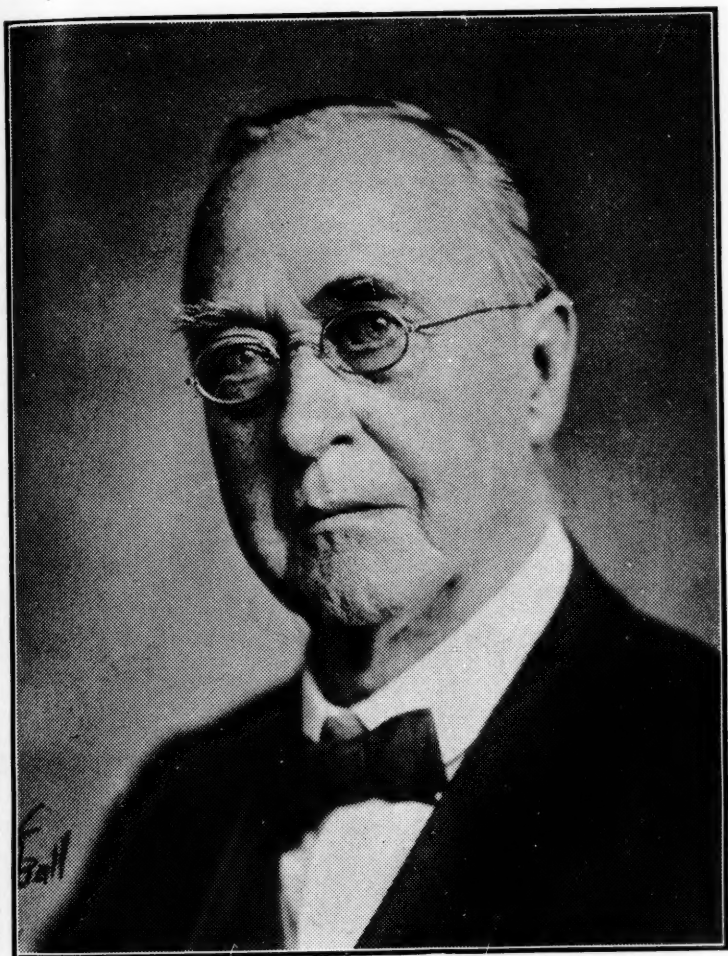
Tutor of Biblical Theology in the Theological Seminary, 1872-1873

Professor of Hebrew and Old Testament Science in the Theological Seminary, 1873-1909

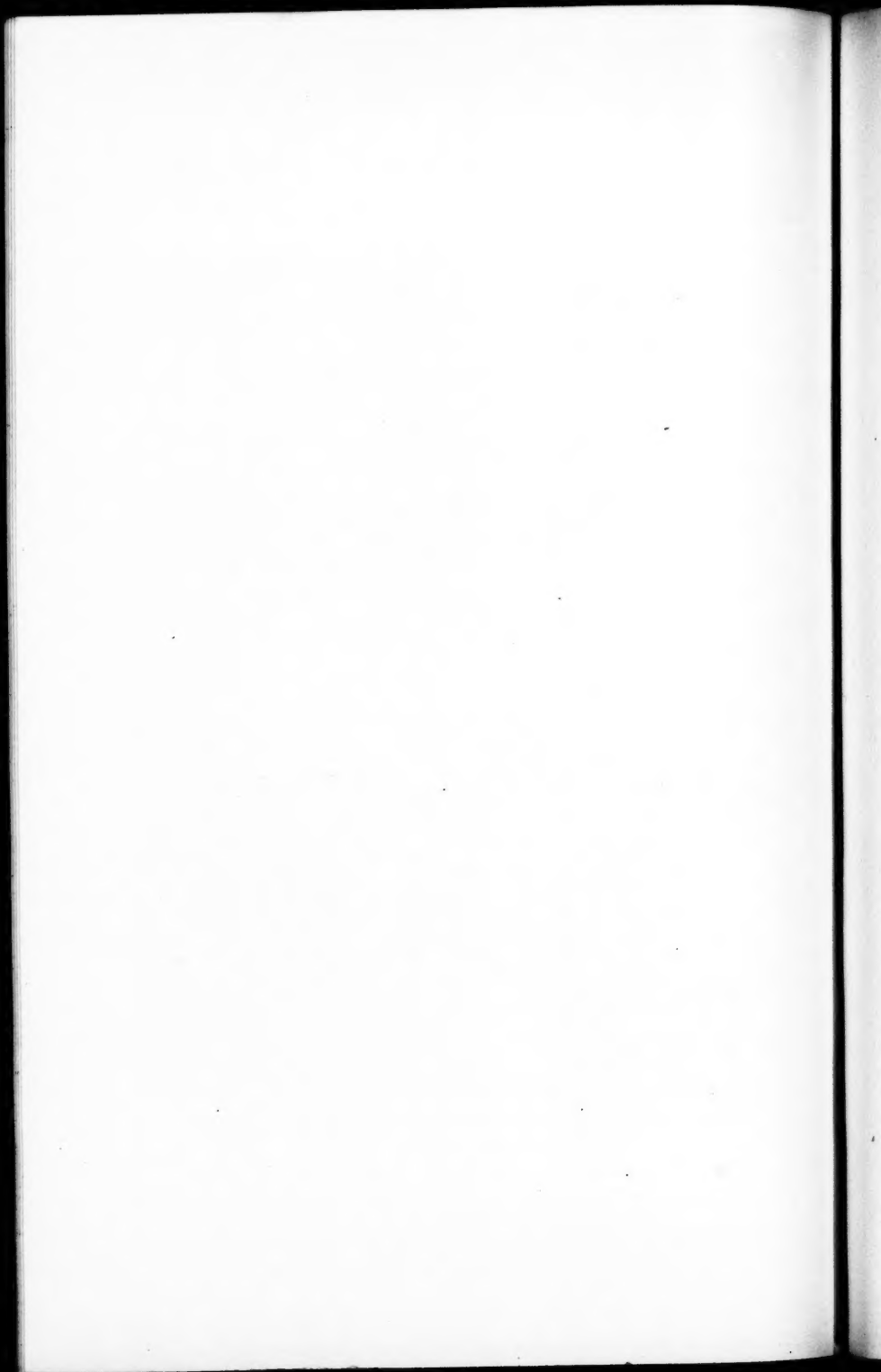
Professor Emeritus of Hebrew and Old Testament Science, 1909-1917

Associate Editor of the Reformed Church Review, 1905-1917

Member of the Society of Biblical Archaeology, London; of the American Society of Biblical Literature and Exegesis; of the Religious Education Association; and of the Phi Beta Kappa.



FREDERICK AUGUSTUS GAST, A.B., A.M., D.D., LL.D.



IX.

IN MEMORIAM.¹

IRWIN H. DELONG.

The Rev. Frederick Augustus Gast, A.B., A.M., D.D., LL.D., emeritus professor of Hebrew and Old Testament Science in the Theological Seminary, Lancaster, Pa., died of apoplexy in his eighty-second year, on February 11, 1917. He was born here in Lancaster, where he spent the major portion of his life, October 17, 1835. His parents were Christian Gast and Maria Gast, a born Eckert. His early education he received in the local city schools and subsequently he graduated in turn from Franklin and Marshall College in 1856, and later from the Theological Seminary. In 1859 he was ordained to the ministry of the Reformed Church. He held two pastoral charges, the New Holland charge in Lancaster county, and the Fort Loudon and St. Thomas charge in Franklin county. These combined pastorates covered about seven and one half years. Towards the close of the Civil War, without any solicitation on his part, as he himself tells us, he was appointed Chaplain of the Forty-fifth Regiment, Pennsylvania Veteran Volunteer Infantry, remaining with the regiment till it was mustered out of service. Forty-five years afterwards he contributed a chapter to the History of the Forty-fifth Regiment, entitled "A Chaplain's Reminiscences," which are partly pathetic and partly humorous and are presented in his usual fine literary style. From the year 1867-71 he was principal of Franklin and Marshall Academy. From 1871-72 he was "professor of history and political economy" in Franklin and

¹ An address spoken at the funeral of Prof. F. A. Gast, in the chapel of Franklin and Marshall College, at Lancaster, Pa., on Wednesday, February 14, 1917.

Marshall College. From 1872-73 he was "tutor of Biblical theology" in the Theological Seminary, and from 1873 to January, 1909, he was professor of Hebrew and Old Testament science in the same institution. From January, 1909, up to the date of his death he was emeritus professor of Hebrew and Old Testament science. He was therefore officially connected with these educational institutions for the full number of fifty years or for half a century. His official connection with the Theological Seminary as tutor and professor covered forty-five years, which, by the way, is the number of the regiment with which he served in the Civil War, and which is also the number of years that elapsed before he wrote his "Chaplain's Reminiscences." His connection with the Seminary as a teacher was longer than that of any of his professorial predecessors, a fact which he frequently mentioned during his last years. He was not only the Nestor of the combined faculties of these institutions who had served longer than any of his predecessors, but he was also the instructor of all of the present professors in the Seminary, of several professors in the College faculty, and of the two joint principals of the Academy.

Dr. Gast was a member of the Society of Biblical Archaeology, London, of the American Society of Biblical Literature and Exegesis, of the Religious Education Association, and of Phi Beta Kappa. He was also associate editor of the *REFORMED CHURCH REVIEW*. In this *REVIEW* were published the major portion of his articles on theology and Old Testament science. The list of articles by him in this *REVIEW* is a long one, beginning in the year 1870 with an article on "What is Heaven?" and concluding with an article on "The Hebrew Conception of Life," in the year 1905. These articles fill about six hundred pages of the *REVIEW*. In addition to these more formal articles there are numerous book reviews, some of which are signed, while others are not. He also contributed articles to other periodicals, such as the *Reformed Church Messenger*, and others.

On December 24, 1857, Dr. Gast was married to Adaline

Frey, who preceded him in her departure from this life, sixteen years ago, having died on the fourth of July, 1901. He is survived by two sisters and a brother, Mrs. Annie C. Martin, of this city; Mrs. Margie Robertson, of Everett, Mass.; and William H. Gast, of this city.

There is a brief biography of Dr. Gast in *Who's Who in America*, also in Schaff's *Encyclopedia of Living Divines*, and in Funk and Wagnall's *New Schaff-Herzog Encyclopedia of Religious Knowledge*.

I have now done what he wanted me or some one else to do on the occasion of his funeral, namely, chronicle the main outward facts of his life. I desire, however, to add a few words on Dr. Gast as a preacher, as a teacher and scholar, and as a man. Though he was rather specific in his instructions to me, to limit this sketch to the outward facts of his life with no eulogy, nevertheless, these words may perhaps not be altogether out of place in this connection.

Words of the highest praise have been spoken and printed of Dr. Gast as a preacher, more particularly of his preaching in his earlier life. Dr. John W. Nevin is reported to have said of him as a preacher in his earlier life that he was one of the best preachers in the Reformed Church. As I know him his manner in the pulpit was quiet and dignified. His sermons were instructive, mainly theological, sometimes exegetical in character. It was not his custom to present the thought of his sermon in a cold, objective way; his sermons were permeated by a certain restrained fervor and warmth of feeling that laid hold upon his auditors. Many of his sermons in the pastorate, after the lapse of many years, as well as those in this pulpit, in the College Chapel, are remembered to-day by his former parishioners, his students, and other hearers, and are spoken of in terms of highest praise and gratitude.

Dr. Gast's most outstanding work in life was, however, that of a teacher in the Theological Seminary. He stands forth more prominently as a teacher and a scholar than as a preacher. As a teacher of Hebrew and Old Testament science he was

remarkably well equipped with the requisite polyglot erudition, especially so when one bears in mind how comparatively little attention was paid to the study of the Semitic languages in the theological seminaries in our country as also even in our universities when he began his work as a teacher. Dr. Gast had a knowledge not only of Hebrew, but also of Aramaic, Syriac, and Arabic, as of course also of Latin and Greek. In addition he also had a very good knowledge of German. Thus equipped linguistically he was fitted to do first-hand work in his special field of labor and also to keep himself in constant and direct touch with that great and unparalleled intellectual workshop of humanity, the German university. He made progress with the years, keeping pace with the advancement of his science. He was, however, not simply a reproducer of other men's thoughts. He himself was a worker, appropriating, assimilating and adding to knowledge. During the period of his teaching career when I was a student in his classes, his work was largely analytic. In this respect, as I now see it, he was doing just what other scientific workers were doing at the time. Men, it seems, had just shortly before begun to feel the insecure basis of the great syntheses which had been rashly made in the past, and so they shrank from a hasty generalization or from any large comprehensive view of things. They began to study and scrutinize the sources more closely. Lower Criticism and Higher Criticism with their detailed and analytic processes had become the order of the day. First, this study was applied to the Pentateuch and then later also to the Prophets. It was in Dr. Gast's classes where I was first made acquainted with this kind of work and it was also in his classes where I first learned to know the prophets not so much as foretellers as forth-tellers. It was also in his classes that I learned for the first time that it was possible to spend profitably two or three hours on a verse or two of the book of that most modern of prophets, the prophet Amos. The method followed by our instructor impressed us as sound and his scholarship as accurate, and this is what inspired us with

confidence so that he carried us along with him. He is to-day accredited with having largely been instrumental in leading our Church without any perturbation, such as took place in some other denominations, from the old view of the Bible to the Higher Critical view. Dr. Gast's teaching was characterized by tact and uncommon sense.

About a dozen years ago a fine and gracious tribute was paid to Dr. Gast and his services which he rendered to our Church in the matter of Higher Criticism. This tribute was prepared and published in our Church paper by one of his earlier students, who was at the time of writing associated with him as a professor in the Theological Seminary. With this tribute there is coupled not only a high appreciation of his work, but also a prediction. Says the writer, Dr. Gast's years of service in the Theological Seminary "have been years of usefulness to the Church, which will be appreciated more and more as the years pass by." Men outside of our own denomination have also publicly expressed their appreciation of Dr. Gast's professorial and scholarly activity, in a similar vein. Thus he was a scholar and teacher that was not without honor and appreciation among his own people, and also not without honor and appreciation among those who are not of our own denominational affiliation.

Much more might be said of Dr. Gast as a teacher and scholar. But, after all would have been said that can be said, he would still stand forth preëminently in the memory of most of us that knew him, not so much as the great scholar in a particular field of learning, but as the man of broad general culture, gentle, unassuming, affable, of great charity and of wide sympathies, of genial disposition, and of uncommon genuine social qualities, free from sham and affectation, pose and pretence. I was daily and intimately associated with him for a number of years, officially as his assistant and later as his successor, and commensally as a table companion, and I must say that I never knew a man that possessed these qualities and virtues in a higher degree than Dr. Gast possessed

them. I saw him make friends easily and naturally with all classes of people, regardless of rank, station, age, or color; especially was he fond of the little ones, the children, and he readily won their friendship. Apparently he was no respecter of persons or of the common social distinctions. Then, too, with all his learning he was most modest everywhere; there was nothing of boasting, bombast or braggadocio in him, nor of arrogance and haughty pride. Nor does there seem to have been any guile in him. Whenever I think of him I am involuntarily reminded of the passage in the Old Testament (Numbers 12:3), where a later writer says of the man Moses: "The man was very meek, above all the men that were upon the face of the earth." Gentleness, affability, sociability, and uncommon modesty were among Dr. Gast's most outstanding characteristics. Gently and modestly he walked through life.

In closing this brief and altogether inadequate sketch and appreciation of my predecessor and our common friend, written in love, though with a sad heart, and eyes dim with tears, I would like to quote the concluding sentences of his chapter on "A Chaplain's Reminiscences," written about five years ago, because, as far as I now know, these were his last published words. He says, speaking of his service in the army: "I have never regretted my short term of service as if it was a culpable waste of time. It gave me a new and richer experience of life, afforded a deeper insight into the varieties of human character, filled me with intense hatred of the awful horrors of war, and kindled in my soul an unquenchable yearning for the day, still perhaps in the far distant future, when war shall be forever banished and universal peace be established among all the nations of the earth. And, in closing," so he continues, "I would express the hope, that at the end of time, when the battle of life shall have been fought and the final reveille been sounded, the comrades of the Forty-fifth may awake from the sleep of death to the peace and joy of eternal life." Thus it would appear, that since Dr. Gast's first article in the REFORMED CHURCH REVIEW is entitled "What

is Heaven?" that he both began his career as a writer and also closed it, naturally and undesignedly, with the idea of Heaven, which in his last published words is also coupled with the yearning for universal and permanent peace among the nations of the earth. May this hope, the last words published by our co-laborer and friend, be realized in him, in all of us, and in the life of the nations of the earth! Peace on earth and goodwill among men, and joy in Heaven! "Auf Wiedersehen!"

X.

"BLESSED ARE THE PURE IN HEART FOR THEY SHALL SEE GOD."¹

THEODORE F. HERMAN.

We are restricted to-day in the expression of our grief by the personal wish of Dr. Gast, expressed to me and to others. "Let the service be brief and simple," he said. "Let there be no pomp nor eulogy." As he had lived and worked among us, in simplicity and sincerity, without a trace of affectation or pretence, so he wished to be buried by us, his colleagues and friends. We are restrained also by our recognition of the providential fitness and goodness manifested in the life and death of our departed brother. We knew him in his strength, and we saw his strength decline and his fire abate, until, like the aged Luther, "He was weary of this world, longing to quit it, like a traveller leaving his inn." And we rejoice that there remaineth now a rest for the children of God. When the fields are devastated in spring, or parched in summer, or blighted before the harvest, the farmer may well grieve. But autumn time is harvest time. So this harvest of death was not unexpected by us, nor unwelcome to him. He had finished his labors. On Sunday morning he entered into his rest, peacefully, and without a struggle.

Yet, though restrained and restricted, our grief is genuine; for a prince in Israel has fallen, one whom it was good to know. Though we may not eulogize him, yet we would voice our personal appreciation of him at this last farewell.

"Blessed are the pure in heart." Two classes of people

¹ The substance of an address spoken at the funeral of Prof. F. A. Gast, in the chapel of Franklin and Marshall College, Lancaster, Pa., on Wednesday, February 14, 1917.

confronted Jesus in his public ministry. On the one side were the truly devout, whose hearts fed on the teachings of prophets and psalmists. They received his words gladly. Then, over against them, there were those who still confounded ceremonies with religion, who thought themselves holy because they were technically clean. Upon the former, Jesus showered his felicitations and benedictions. He called them blessed, because they were pure in heart. Now "heart" denotes the whole interior of man, the soul with all its functions of intellect, volition and affection. And purity of heart means, first of all, simplicity. The man of pure heart is "simplex." He has no folds, no concealments in him. He is as he appears to be. It means singleness of purpose and whole-heartedness, freedom from duplicity and double-mindedness. The man of pure heart is one whose will is set straight for God, carrying with it the whole range of feeling, motives, and intellect.

No form of life deserves the benediction "blessed" more than this. It is not a life of pleasure, though capable of the highest enjoyment; it is not necessarily a life of happiness, though it may have full access to all the sources of human satisfaction; it may not lead to popularity or fame, though it never lacks appreciation. But whatever its sphere or limitation, it is blessed in its communion with God. For that is the special promise attached to it: "they shall see God." And this is not an arbitrary boon, a haphazard blessing, nay, the promise is a spiritual law. The relation between precept and promise is one of cause and effect. The pure in heart see God because that is the only way in which God can be apprehended by men. To all others, God must forever remain invisible. And the language of the Spirit of God is to them a foreign tongue. They know not even its alphabet. But the pure in heart find the spiritual meaning of life. They see God. They find Him in nature's multitudinous flow of life, and in the events of their personal lot. They see him especially in the Gospel of Jesus as the infinite Father and invisible Companion. And when their bodily vision dims, the inner light glows with

increasing power and radiance to life's end. Like the morning star, shining at first in the grey east, it becomes at last the broadening light of the perfect day.

Dr. Gast was pure in heart, an Israelite in whom there was no guile. That is the epitome of his life, the key to his work, and the secret of his influence.

Great and varied, indeed, were his natural endowments and the attainments of his long scholarly life. He was a great scholar. We would not forget that, though, at this time, it seems the least of his great qualities. At a time when scholarship in America was rare and difficult, Dr. Gast became a scholar of recognized merit in his chosen field. He was one of the pioneers in America in the critical study of the Old Testament, whose reputation extended far beyond the boundaries of our Seminary. Some years ago one, who is regarded as a leading Hebrew scholar in our land, paid Dr. Gast a noble tribute, when he said in a private conversation, "Your articles in the REFORMED CHURCH REVIEW helped to put me on the right track." Dr. Gast also possessed the courage and candor of a scholar, which gave a fine moral quality to his ripe intellectual achievements. Though his quest of divine truth was marked by a quiet humility; and his presentation of it to many academic generations, by a modesty which tended to obscure, rather than parade, his worth, yet he knew no fear and he curried no favor as a student and teacher of the Old Testament. He shunned publicity, but he never hesitated to publish new truths he found in the Holy Scriptures. The temple of knowledge is a vast structure. Many labor to build it, and the work of individuals is lost in the whole, and easily forgotten. Yet, in the final reckoning, an honored place must be given to Dr. Gast among those who emancipated the Old Testament from the bondage of the letter, and who led our age to a new appreciation of the divine spirit that glows in its records.

Dr. Gast was also a rare preacher. He served two parishes before coming into the Seminary, where he is to this day remembered and loved for his sincere piety and for his ability

as a preacher. Often he has stood in this very pulpit, and never, it may be safely asserted, has our collegiate congregation heard a dull or a mediocre sermon from his lips. There are those who, after many years, still remember discourses that he read here in his quiet, undemonstrative fashion. And where their substance has been forgotten, their effect abides permanently in the wider vision of God, the deeper meaning of truth, the spiritual enrichment and the moral girding they imparted to the hearers. The same quality of head and heart that marked his work as a teacher, and a similar spirit of painstaking accuracy, also characterized his labors as a preacher. His sermons were couched in pure and simple English. They were carefully wrought out in their logical structure. They were aflame with spiritual truth and aglow with deep and tender religious conviction. He lacked the gifts of the popular orator who can sway the masses, but he possessed the rarer grace of prophetic utterance in the still small voice that reaches the reason and the will, and whose echoes never die.

Perhaps the one side of Dr. Gast's nature that remained undeveloped was the physical side. He could work and pray, but he never learned to play. In his latter days he was wont to lament, with a certain wistfulness, that in his student days he was too busy to engage in games of any kind, and that, later in life, he had no zest for them. He sought his chief recreation in music, and he possessed the soul of an artist, even though he lacked the technical skill of one. He told me years ago that he could read and enjoy a musical score as other men read a book or a poem. In the realm of melody and in nature, which he loved dearly, and in the sweet ministries of friendship, he found relaxation from the strain of his laborious profession and recreation for body and soul.

But though we shall ever remember Dr. Gast as a gifted and accomplished teacher and preacher, yet he was infinitely greater as a man. Above all things he was pure in heart. It was the purity of his heart, the sincerity and simplicity of

his character that gave value to his work and luster to his talents. "Pure in heart"—that was the inner spirit of the man, that shone through the frail garment of his flesh whether we saw him in his chair or in the pulpit, at home or in the circle of friendship.

Being pure in heart, Dr. Gast saw God. He saw Him in the Old Testament. He had an open vision for the real glory of the book to whose patient study he devoted a lifetime. It was to him the progressive revelation of God in the hearts of men and in the history of the chosen nation. Therefore, though his method of study was critical, the fruit of it was always positive and constructive. He saw God in history. He had a firm faith in the redemptive purpose that runs through the ages towards its distant consummation. His optimism was not of the shallow type that arrives at its sunny goal through ignorance or neglect of dark problems. He remained a thinker to the end of his days, who loved to reason with his friends about the ultimate questions of death and destiny. Yet nothing that he found in logic or in life could shake his trust in a goal of history worthy of the God whom he had known and served all his days. And he saw God in his own life, with all its sorrow and vicissitudes. Rarely has genuine Christian manhood manifested itself more beautifully than in Dr. Gast's uncomplaining surrender of the boy, his only child, whom he lost in his babyhood and never ceased to love, and in his gentle love for the wife, whom he nursed through long years of invalidism. Since her death and, especially, after his retirement from the active duties of his professorship, Dr. Gast was often intensely lonely, yet no murmur or complaint fell from his lips. Like Paul, he had learned "in whatsoever state I am, therein to be content." And though he had free use of ample means to provide comforts or luxuries for his declining years, he chose to live the most frugal life, in order to leave undiminished the generous bequest of his departed wife for the endowment of the Library of the Theological Seminary. So he spent the sunset of his busy, useful

life in almost monastic seclusion. His books and his friends were his solace. No affliction could make him complain, but the slightest kindness would make him rejoice. And when he realized that the time of his departure was at hand, he was ready to be offered up. The parting message, which he gave me a few hours before his passing, was "Give my love to my colleagues in the faculty."

Seeing God, Dr. Gast showed God to others. He helped men to see God by his life, for he walked with God himself. But of that we cannot speak here. That influence of a sincere God-fearing man, who is pure in heart, is as subtle as it is immeasurable. We refer here especially to his influence as a theological teacher upon the young men whom he helped to train for the Christian ministry. He helped them to see God. Many a youth entered Dr. Gast's class-room with vague and confused notions of God, but none ever left it with a faith that was shipwrecked. Much they had to unlearn at his feet, because it could not stand the acid test of historical truth, but one thing they always learned from him, and that was to see God. Much that he taught them they forgot in after years, but one thing was unforgettable, because it had been woven into the fibers of their souls by daily intercourse with one who saw God. And that was the reality of the God who had spoken to men through the great prophets of Israel.

There are hundreds of men in the Christian ministry to-day whom Dr. Gast has put under this eternal obligation. He taught in these institutions for fifty years, longer than any other person. All of his colleagues in the Seminary faculty are former students of his. And in every part of our Church men are preaching the Gospel whose spiritual vision of things eternal and unseen Dr. Gast helped to clarify. Greater service than this no man can render. Through them, being dead, he yet speaketh.

I may be permitted a personal reference. When I came to Lancaster as a student, Dr. Gast was the first of my future teachers whom I met. His words of greeting were so gracious

and his manner was so cordial that the trivial incident made a lasting impression upon me. The years of association that followed have deepened my first impression of him as a man of solid learning and warm sympathies, an Israelite without guile. As he was the first of my local teachers whom I met years ago, so it fell to me to be the last of his colleagues and students to see him alive on the eve of his death. He knew, then, that the end of his life was near. And as I left him his parting salutation was "Auf Wiedersehen." With that fond hope and final greeting we will lay away all that is mortal of our departed friend.